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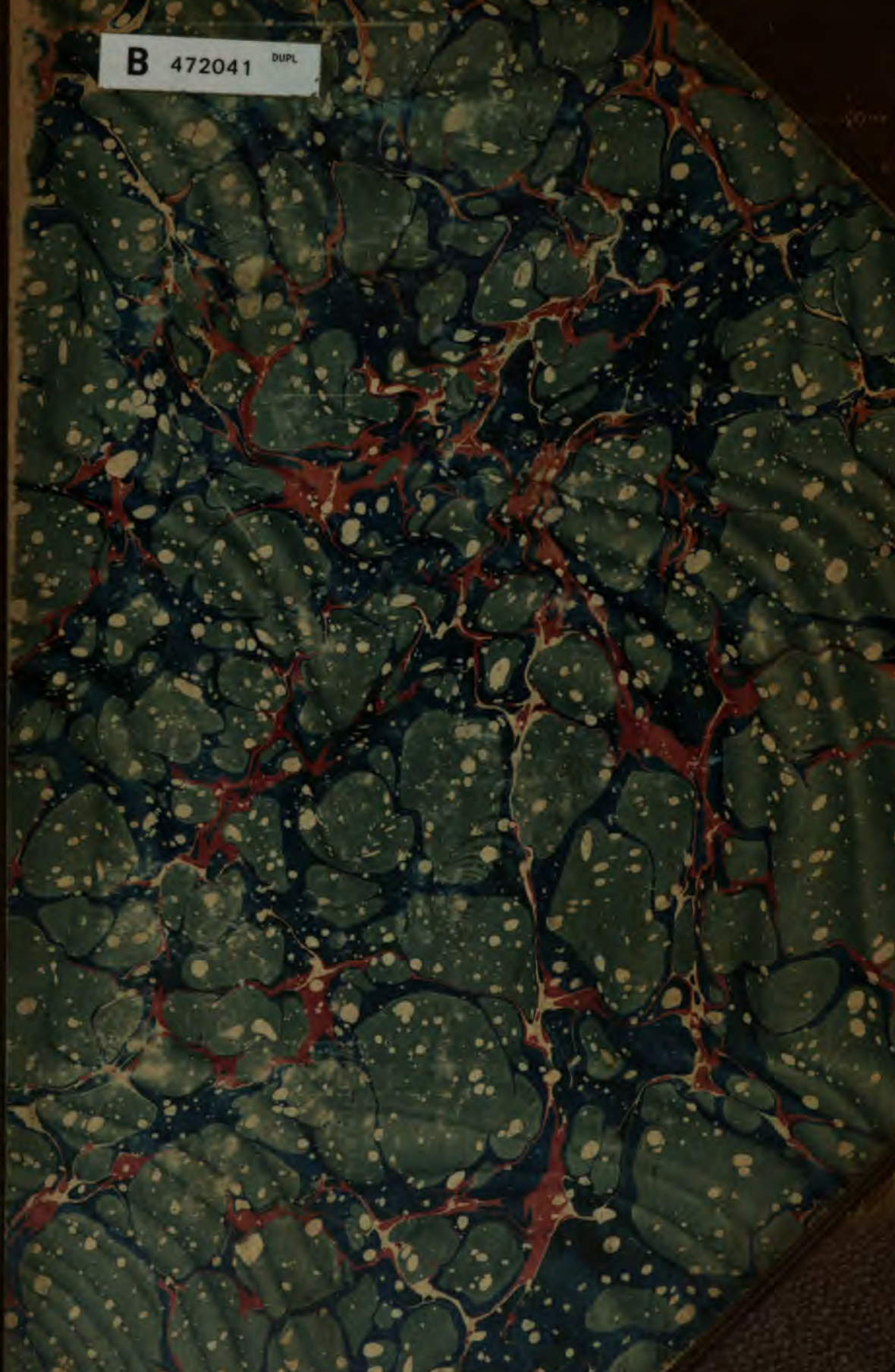
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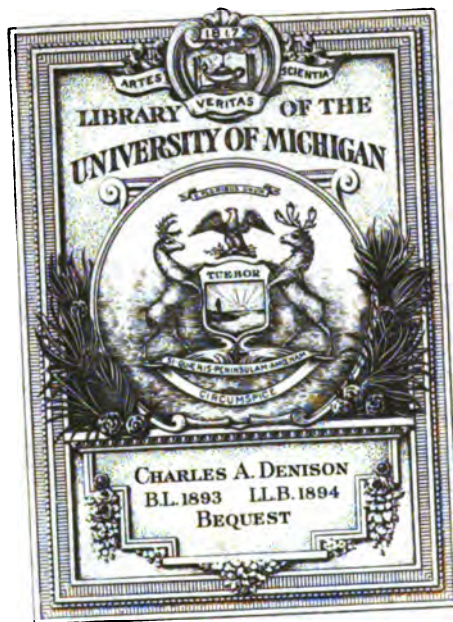
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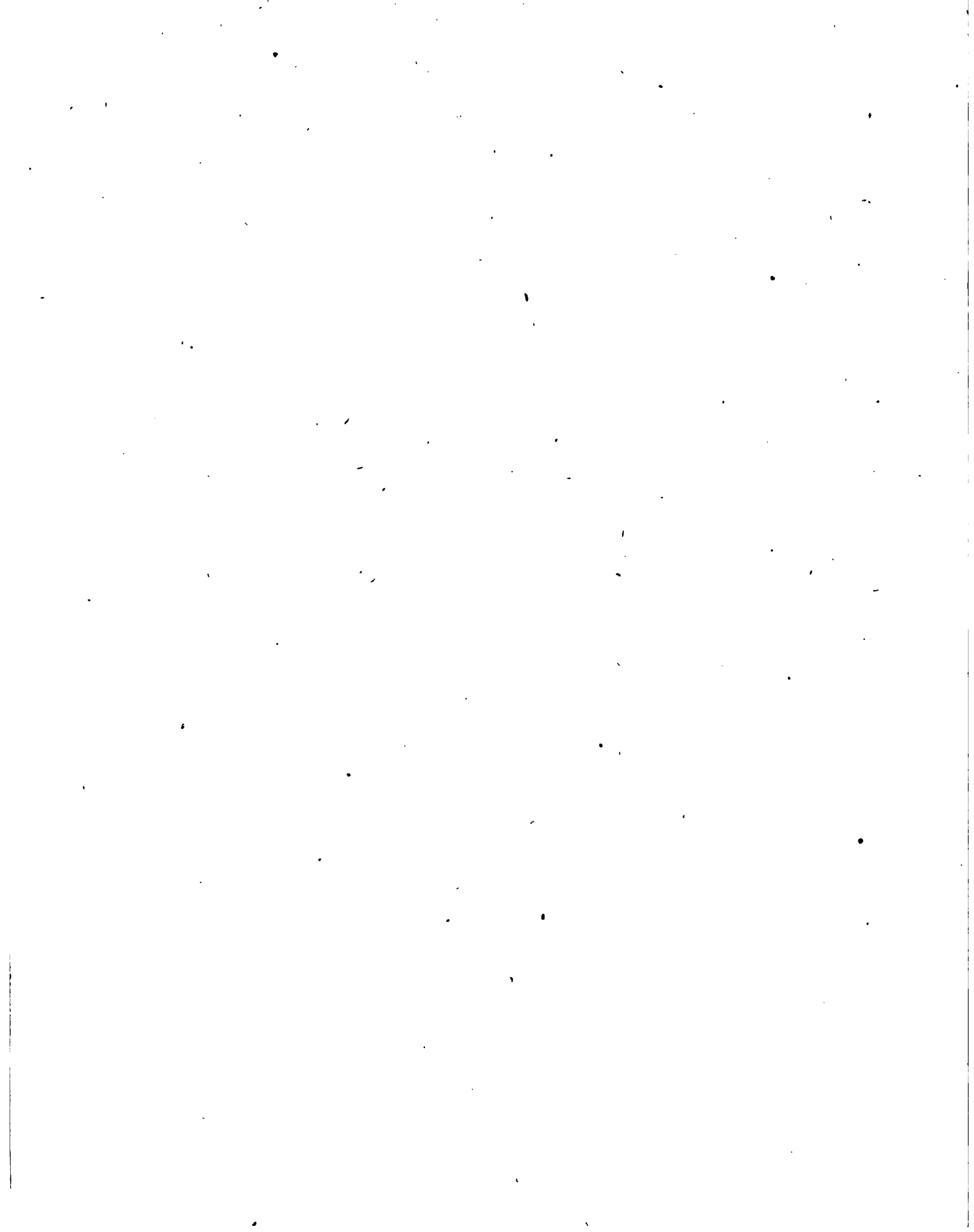


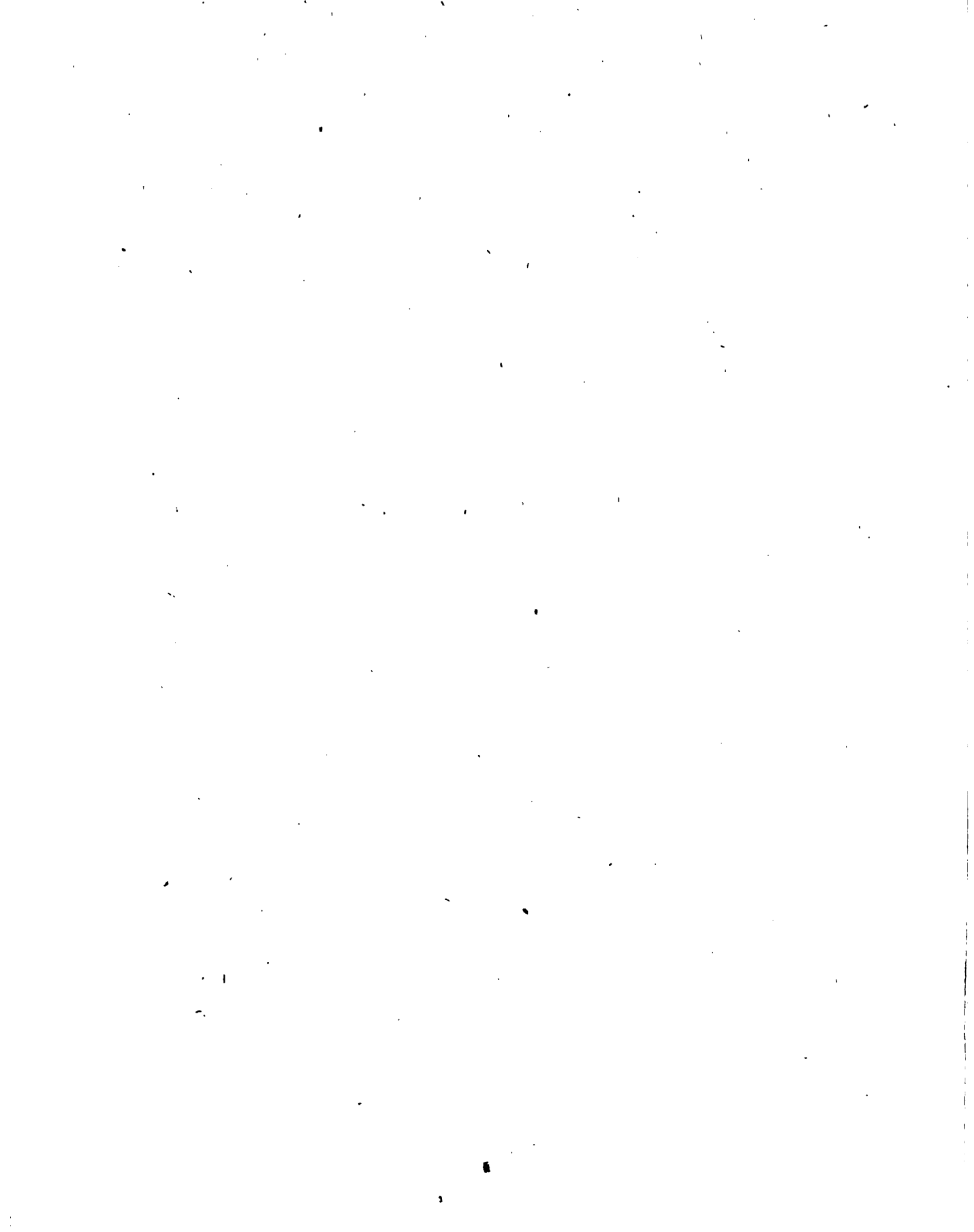
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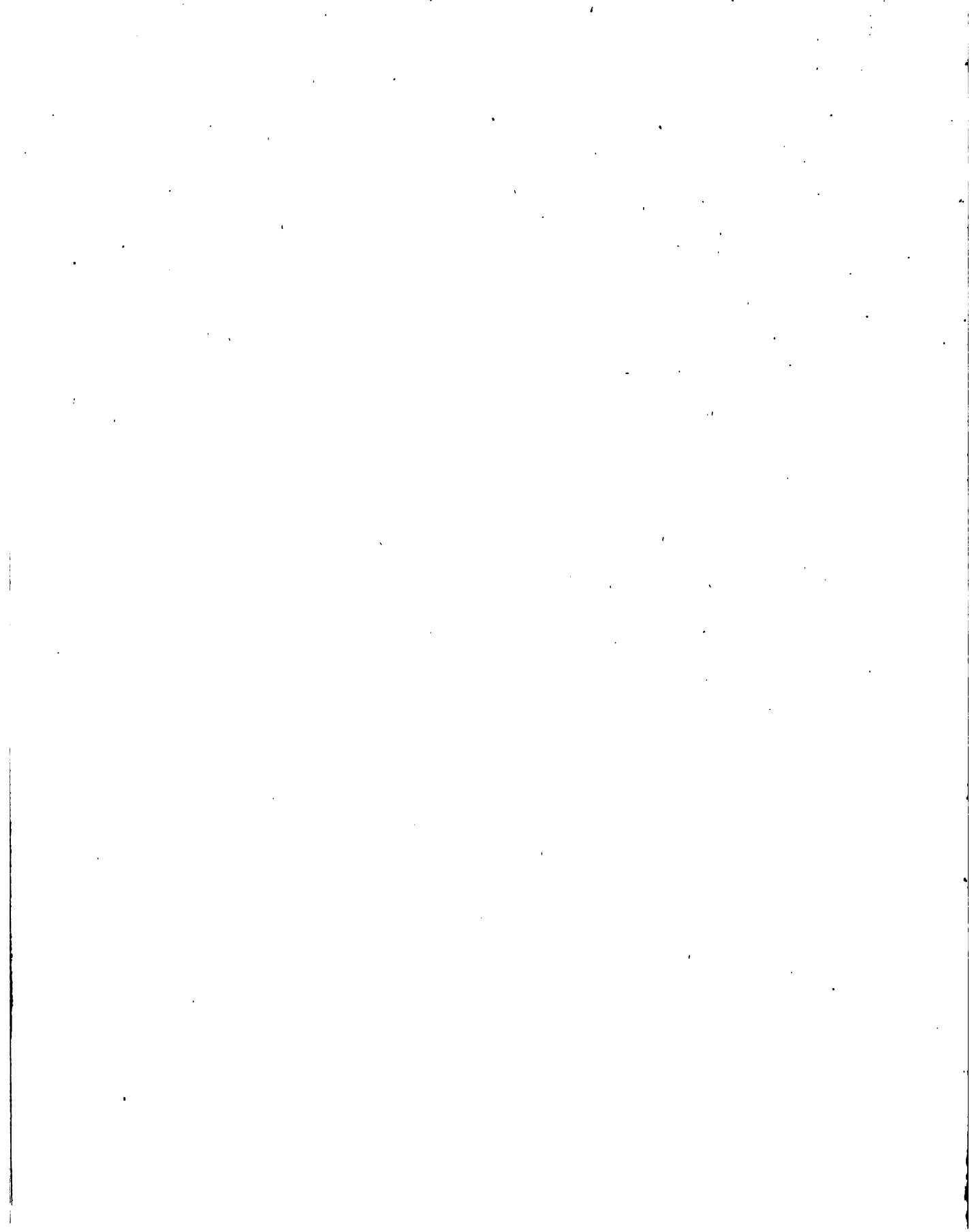


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*Collected by a student of the Liturgy and ritual.*  
THE  
ANCIENT LITURGY  
OF THE  
Church of Jerusalem,

BEING THE  
LITURGY of St. *JAMES*,  
Freed from all latter ADDITIONS and INTERPOLATIONS of what-  
ever kind, and so restored to it's ORIGINAL PURITY;

By comparing it with the Account given of that LITURGY by  
St. *Cyril* in his fifth MYSTAGOGICAL CATECHISM,  
And with the CLEMENTINE LITURGY, &c.

*by R. Rattray*  
Containing in so many different Columns,

- I. The Liturgy of St. *James* as we have it at present, the Interpolations being only printed in a smaller Character.
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- III. St. *Cyril's* Account of that Liturgy in his Vth Mystagogical Catechism.
- IV. The *Clementine* Liturgy.
- V. So much of the corresponding Parts of the Liturgies of St. *Mark*, St. *Chrysostom* and St. *Basil* as may serve for illustrating and confirming it.

WITH AN  
English TRANSLATION and NOTES,

AS ALSO  
An APPENDIX, containing some other ANCIENT PRAYERS,  
Of all which an Account is given in the PREFACE.

*ἀνάμνησιν λαβῶσα κυριακὴν ἡ ψυχὴ μάλιστα εἶναι θίδε, — αἰεὶ — εὐχαριστῶσα ἐπὶ πάντι τῷ Θεῷ, — διὰ προσφορὰς  
ἀγίας, διὰ εὐχῆς μακαρίας, αἰνῶσα, ὑμνῶσα, εὐλογῶσα, ψάλλουσα, ἡ διοικεῖσθαι ποτε τῷ Θεῷ κατ' ἄδυνα καίρεν  
ἡ τοιαύτη ψυχὴ. Clem. Alex. Strom. vi. p. 797.*

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THE

## P R E F A C E.

THE Liturgy of St. *James* is unquestionably one of the most ancient and valuable now any where extant in the Christian Church. That it is the same that was used in the Church of *Jerusalem* about the Time of the first Council of *Nice*, will appear to any who will candidly compare it with St. *Cyril's* Vth Mystagogical Catechism ; and we have no reason to doubt that it was so much earlier. It is indeed, as we now have it, very much corrupted (as all the other ancient Liturgies are, the *Clementine* only excepted) by the Additions that were introduced into the Worship of the Church in After-times : Concerning which see Dr. *Hicke's* Christian Priesthood, from p. 141, to p. 146. Ed. 3d.

But then upon examining it more attentively, it appeared to me that all these Additions and Interpolations, of whatever kind, might easily be distinguished, and separated from it, and this excellent Liturgy of the Church of *Jerusalem* thereby restored to it's original Purity. And this induced me to bestow some Pains in attempting it ; presuming that it would not be unacceptable to such as have a just Regard for Antiquity ; and might prove useful.

That all that Part, both of this and the other ancient Liturgies, which precedes the Anaphora, is a latter Addition to the Service of the Church, appears from the Account given thereof by *Justin Martyr* in his first Apology, from the *Clementine* Liturgy, and from the 19th Canon of the Council of *Laodicea* : By comparing of which, with other ancient Authorities, we plainly find that the Service of the Church began with reading of the Scriptures, intermixed with Psalmody : After which followed the Sermon. Then the ἀκηρόμενοι and ἀπίστοι, the *Hearers* and *Unbelievers* being dismissed, there followed in Order, the Bidding-Prayer of the Deacon, and the Collect of the Bishop, first for the

\* See Can. 17.  
Con. *Laod.*  
*Bingb. Orig.*  
*Ecclesiast.* l.  
xiv. cap. 1,  
2, 3.

**Catechumens:** Then after they were dismissed, for the **Energumens:** And after they were dismissed, for the **Competentes**, or **Candidates** for Baptism: And lastly after dismissing them likewise,

<sup>b</sup> The 19 Can. Con. *Laod.* makes no mention of the *Energumens*, or of the *Competentes*, but of the *Catechumens* and *Penitents* only.

<sup>b</sup> for the **Penitents**. Then all these being dismissed, the *Missæ Fidelium*, or *Service of the Faithful*, began with the *Εὐχή διὰ σιωπῆς*, the *silent* or *mental Prayer*, which is the *first* of the three Prayers mentioned in the *Laodicean Canon*, the *second* and *third* are said to be *διὰ προσφωνήσεως*; of these two, the first is certainly the *προσφωνήσις ὑπὲρ τῶν πιστῶν*, 'the *Bidding-Prayer for the Faithful*; the other (according to Mr. *Bingham*) is the following *ἐπίκλησις*

<sup>c</sup> *Ap. Const.* l. viii. c. x.

<sup>d</sup> *Ib.* c. xi.

<sup>d</sup> or *Collect of the Bishop* <sup>\*</sup>: And these are the *Εὐχαὶ κοιναὶ ὑπὲρ ἐκκλησιῶν—καὶ ἄλλων πανταχῇ πάντων*, the *common Prayers for our selves—and for all others every where*, in St. *Justin*. Then after the Priests washing their Hands, and the Kifs of Peace, and the *Μήτις κατὰ τινος*, *Let none have ought against any one*; the Deacons brought the *Δῶρα* the *Gifts* of the People to the Bishop, to be by him placed on the Altar; and he *having prayed secretly by himself, and likewise the Priests, and making the Sign of the Cross, with his Hand, upon his Forehead*, says the Apostolical Constitutions, began the *Anaphora*, as p. 1, 2.

We have indeed most of the Petitions, at least, of the first of the two above mentioned Prayers *διὰ προσφωνήσεως* scattered up and down in this preceding Part of the Liturgy of St. *James*, which I have collected and put in Order in the App. N. i. We have likewise there, what answers to that Bidding-Prayer in l. viii. c. 37. of the Apostolical Constitutions, which I have conjectured to be the second of them, and which I have therefore inserted in the App. N. ii. And three Forms of the *Εὐχή διὰ σιωπῆς*, or *silent Prayer*; the last of which, being the same with that in St. *Basil's* Liturgy <sup>c</sup>,

<sup>c</sup> *Goar. Euch.* p. 164.

<sup>\*</sup> But since *προσφωνήσις* properly signifies calling upon the People to pray, or Bidding-Prayer by the Deacon, and is always so used in the Apostolical Constitutions, and that in Contradistinction to the *ἐπίκλησις* or Collect of the Bishop; may not this second of the two Prayers *διὰ προσφωνήσεως* be understood of such a Bidding-Prayer as we have in *Const. Apost.* l. viii. c. 37. a Collect by the Bishop being supposed to follow after each of these two Bidding-Prayers, as in the Constitutions, though they be not expressly mentioned in the Canon? So *Const. Apost.* l. viii. c. 35. the *προσφωνήσις* or Bidding-Prayers of the Deacon for the Catechumens, Energumens, Competentes, and Penitents are mentioned, without taking any Notice of the Collects by the Bishop, which yet, as we are sure from the very Places there referred to, followed after every one of them. But I submit this Conjecture to the Judgment of the Reader.

some

some few Variations excepted, I have also inserted in the App. N. iii. with these Variations below it. And as I am very much inclin'd to suspect that that Prayer which is entitled *Εὐχή τῆς ἐνάρεξως* has been taken from the Priest's Prayer for the Competentes, to whom, as you will perceive, it very well agrees, only changing *προσιδσάν σοι διὰ τῆ Χρῆστῃ σε τὴν ἐκκλησίαν σε*, into *τὰς δέλας σε τέτας τὰς προσιόντας τῷ ἀγίῳ σε Φωτισματι*, and the Pronoun of the first Person into that of the third ; so I have given it a Place in the App. N. iv. And because the very last Prayer in this Liturgy, after the Anaphora, is plainly the Priest's Prayer for the Penitents, I have put it likewise in the App. N. v.

See it as in  
*Gear's Euch.*  
p. 673. and as  
translated  
from the Pe-  
nitential of  
*Jo. Jejunator*  
in the App.  
to *Marshall's*  
Penit. Disc.  
N. v. p. 33.

But what I am concerned with at present is only the proper Anaphora, or Eucharistical Service, *viz.* from the *Sursum Corda*, *Lift up your Hearts*, to the *Ite in Pace*, *Depart in Peace*. And the Method I have taken to free it from all latter Interpolations of what kind soever, and so to restore it to it's primitive Purity, is by comparing it with the *Clementine* Liturgy, which never having been used in any Church since it was inserted into the Apostolical Constitutions, has none of those Additions which were afterwards introduced into the other Liturgies, and therefore, as Dr. *Hickes* justly says, “ is the Standard “ and Test by which all the others are to be tried : and by com- “ paring those with this the Innovations and Additions in After- “ times, be they good or bad, will appear.” I have also compared it with that Account of the Liturgy of *Jerusalem*, which St. *Cyril* gives in his Catech. Myst. Vth. And that you may see all in one View, I have placed, in so many different Columns, 1st, the Liturgy of St. *James* as we have it at present, the latter Additions being only put in a smaller Character. 2dly, The same Liturgy without these Additions, and so restored to its ancient Purity. 3dly, St. *Cyril's* Account of it. 4thly, The *Clementine* Liturgy. And, 5th, So much of the corresponding Parts of the Liturgies of St. *Mark*, St. *Chrysostom*, and St. *Basil*, as I thought might serve for illustrating and confirming it. And since the *Syriac* Liturgy of St. *James*, published by *Renaudotius*, has plainly been taken from the *Greek* one, and

and from the *Sursum Corda* to the Beginning of the Prayer of Intercession keeps pretty close to it ; I have likewise compared them together, and set down the Differences betwixt them in this Part, so far at least as I reckon'd it could be of any Use to my Design, in the Notes below the first Column. As for what I have left out or altered in the second Col. I have either given my Reasons for so doing in the Notes, or reckoned that they would appear plain enough by comparing it with the third and fourth Columns, and with what Dr. *Hickes* has suggested in the Place above referred to. You will likewise observe that in this second Col. I have inclosed some Words or Sentences in Hooks, where though I had some Suspicion, more or less, of their not having been originally in it, yet not such as I judged sufficient for leaving them wholly out : I have sometimes taken particular Notice of these in the Notes ; and where I have not, it was because I either thought it of too little Moment, or that my Reason might easily be conjectured.

I have said above that the *Clementine* Liturgy, as never having been any where used, at least since it was inserted into the Apostolical Constitutions, is in consequence free from all those Additions of whatever kind that were afterwards introduced into the Worship of the Church : And it is so plain and simple, and withal so very decent, in it's Frame and Order, and so exactly agrees with the best and earliest Accounts we have of the holy Eucharist, and of the Manner in which it was then celebrated (as has been fully shewn by the learned Mr. *Johnson*, Mr. *Bingham*, and others) that we may well say of it with the excellent Dr. *Just. M. Ap. Grabe*\*, Apostolica omnino videtur, certe Antiquissima est, *It seems to be really Apostolical, to be sure it is of very great Antiquity.* Yet notwithstanding of all this, as learned Men have observed how great Freedoms the Compiler of these Constitutions hath taken in other Instances \*, with those more ancient Materials out of which

\* We have in my Opinion one very remarkable Instance of this in the Ὕμνος Ἐωθινός, the *Morning Hymn*, which he has inserted l. vii. c. 47. under the Title of Προευχὴ ἑωθινή, *Morning Prayer*. For besides that the

• See Dr. *Grabe's* Proleg. to LXX. T. i. §. 1, 4. &c. and Dr. *Lee's* to T. ii. Prop. 15, 16, 17. as to the one : And as to the other *Grabe's* Spicil. Patr. Sec. 1. p. 283, &c.

• See also *Smyth's* Account of the *Greek Ch. App.* p. 232—298.

*Alex.* MS. in which it is preserved, is in all probability as ancient at least \* as this Collector himself ; it will, I think, appear to any that will impartially compare them, as I have set them down in opposite Columns, in the App. N. vi. † that the first is genuine and runs smoothly and naturally, and the second industriously altered, and strained to serve an Hypothesis, I mean to make it the more consistent with the *Arian* Scheme.

he hath collected them ; so I must acknowledge that I think there is just Ground to suspect that he hath used Freedom even with this Liturgy also, and hath <sup>h</sup> *foisted in some Words and Phrases, and altered others in it.* This Liberty he seems chiefly to have taken in that \* long Hymn of Thanksgiving which is introductory to the History of Institution: For (to pass by what may be suspected as altered in favour of that Scheme which made him, as I have observed, tamper with the *Morning Hymn*) some of the Compellations he there gives to God seem to be too affected, and to have no Relish of true primitive Simplicity (not to mention the accumulating so many of them together) such as ἀβασίλευτον καὶ ἀδέσποτον, — ἡ ἀναρχος γνῶσις, ἡ αἰδιος ὄρασις, ἡ ἀγέννητος ἀκοή, ἡ ἀδίδακτος σοφία, ὁ πρῶτος τῇ φύσει, καὶ νόμος τῷ εἶναι, καὶ κρείττων παντὸς ἀριθμοῦ, *without King and without Lord,—Knowledge without Beginning, eternal Sight, unbegotten Hearing, untaught Wisdom, the first by Nature, and the Law of Being, and beyond all Number.* [Of this Kind also are these in the final Blessing, ὁ τόποις μὴ περιεραφόμενος, ὁ χρόνοις μὴ παλαιούμενος, ὁ αἰώσι μὴ περατόμενος, ὁ γενέσει μὴ ὑποκείμενος, ὁ φυλακῆς μὴ δεόμενος, ὁ φθορᾶς ἀνώτερος, ὁ τρεπῆς ἀνεπίδεκτος, ὁ φύσει ἀναλλοίωτος, *who art circumscribed by no Place, who dost not grow old with Time, who art not terminated by Ages, who art not subject to Generation, who standest in need of no Guard, who art above Corruption, who art incapable of Change, who by Nature art invariable.*] There are also some other Particulars in this long Thanksgiving which seem not a little suspicious, such as, ὁ — πρὸ πάντων ποιήσας τὰ χερσὶν — καὶ Ἀγγέλους καὶ μετὰ ταῦτα πάντα ποιήσας — τὸν φαινόμενον τῆτον κόσμον, — συ γὰρ εἶ ὁ τὸν ἕρανόν — στήσας — ὁ πῆξας σέ — ρέμμα — ὁ ἐξαλαῶν φῶς — ὁ — τὸν χορὸν τῶν ἀστέρων ἐν ἕρανῳ καταστράψας, *who — before all Things didst make the Cherubim — and Angels ; and after all these didst make — this visible World, — for Thou art He who didst establish the Heaven — who didst fix the Firmament — who didst bring forth the Light — who — didst inscribe the Choir of Stars in the Heaven.* For however that Opinion of the Angels being created before any Part of this visible and material World might have been embraced by some

\* To judge of the Justness of the Author's Observations, the Learned will have recourse to the Original ; the Publisher would only suggest, that the *English* Reader will find a very good Translation of this Hymn in Dr. Bratt's Collection of Lit. p. 2, 5c.

of the Fathers in, and after the fourth Century ; yet as the Scriptures are altogether silent concerning it, so neither has it any sufficient Evidence of truly primitive Tradition. On the contrary, as the earlier Fathers believed that they are not pure Spirits, but have something Material in their Constitution, or in other Words have material Vehicles to which they are vitally united, and without which they could not have been *τρεπλῆς φύσεως*, of a convertible Nature, nor consequently capable of falling ; and as this must plainly be design'd to fit them for inhabiting a material World, so it must in consequence suppose some Part at least of that material World fitted up before hand for their Inhabitation. They likewise expressly asserted that *the Host of Angels were created by God to be the subordinate Ministers of his Providence, and that they were accordingly placed from the highest Part τῶ φαινομένῳ of the visible Heavens down even to us, in a gradual Subordination ; that they were distributed among, and appointed to have the Charge of the σοιχεῖα, the heavenly Bodies* (so I understand it here) *and the Heavens, of this World, and the Things that are therein, for the good and orderly Administration of Providence*<sup>1</sup>. So that from the Office for which they were created, and in which they were placed, as well as from their Nature (according to the Sense of these excellent Persons) we may conclude that they were not created before the visible and material World\*. Nor could any of these Fathers<sup>k</sup> who made the *perfecta Nativitas* of the Logos as *προφωριστός* to be when God spoke out *τὴν πρώτην φωνήν*, his first Word, saying, *Let there be Light*, have believed that the Angels were created before that *first Day* ; for even in this respect the Logos as *πρωτότοκος* must have the<sup>1</sup> pre-eminence, and all Things be made by him. See also what Dr. Bull hath advanced from Scripture in his xith Sermon, p. 44, &c. to prove that the Angels were a part of the six Days Creation. An-

<sup>1</sup> Clem. Alex. Strom. vii. p. 833. Vid. & Str. iv. p. 571. Athenag. Leg. p. 41, 96, 98, 99. Just. M. Apol. ii. p. 11. <sup>2</sup> Tert. adv. Prax. c. 5, 6, 7, 12. Hippol. cont. Noët. c. 10, 11. Iren. l. iv. c. 52. Vid. l. ii. c. 2. p. 117. and Grabe Not. 8. Clem. Alex. Str. vi. p. 810, 812, 815, 866. l. 13, 14. <sup>1</sup> Colof. i.

\* As for the Fall of that Angel who tempted our first Parents, the Account given of it by the early Fathers<sup>a</sup> is, that it was occasioned by his envying the Dignity to which he saw them advanced : which is certainly more likely in itself than the common Opinion, and more agreeable to the History in *Genesis*, chap. iii. where we see that the Sentence of Condemnation passed against him was, *Because thou hast done this thou art cursed*.

other Instance is *χερσιν ἀνόμων καὶ ἀσχεθεῖς ἱερέων καὶ ἀρχιερέων* \* *ψευδωνύμων*  
*being seized by the Hands of wicked Priests and High-priests* \* See Ap. Con.  
*falsely so called*; this seems not to be so agreeable to the 1. viii. ch. 32.

Sense and Practice, I do not say of the first Christians of the Church  
 of *Jerusalem* only, but even of the Apostles themselves, who still kept  
 Communion with the Temple-Worship, as far down at least as the  
 History of the Acts<sup>b</sup> carries us, nay even to the Martyrdom<sup>c</sup> \* Ch. xxi. 20,  
 of St. *James*; which certainly they would not have done \*<sup>27.</sup>  
 if they had not believed that the Power of the Priesthood <sup>c</sup> *Dodwell*  
 was still continued (without which the Temple-Service could not, with-  
 out Sacrilege, have been performed or joined in) and therefore that they  
 were still true Priests, and not *ψευδώνυμοι*, *falsely so called*, who mini-  
 stred therein, how unworthy soever of that sacred Character. Again, Occas. Com.

—καὶ τὴν κλίσιν—αὐτόμαλον νομισάντων—ἐκ εἵσας πλανᾶσθαι· ἀλλὰ ἀναδείξας—  
*Mωυσὴν, δι' αὐτῶ—νόμον δέδωκας,—and had esteemed the Creation—to be the*  
*Effect of Chance—thou didst not suffer them to wander in Error; but didst*  
*raise up—Moses, and by him didst give the—Law—* Now I very much  
 question if there be any ground to believe that this atheistical Principle  
 had any footing in the World in the Age of *Moses*. I shall only take  
 Notice of one Passage more, it is, ὁ ποιήσας—ἀέρα ζωϊκὸν πρὸς εἰσπνοὴν καὶ

φωνῆς ἀπόδοσιν, διὰ γλώττης πλητῆσεως τὸν ἀέρα, καὶ ἀκοὴν συνερβυμένην ὑπ' αὐτῶ  
 ὡς ἐπαίνειν εἰσδεχομένην τὴν προσπίπτεσαν αὐτῇ λαλιὰν, *who didst make—the*  
*vital Air for breathing, and giving of Sound, by the Tongue striking*  
*the Air, and for the Hearing which is assisted by it so as to hear, receiv-*  
*ing the Speech that falleth upon it.* This is a Description too trivial and  
 minute for the Gravity of a devotional Composure. Other Instances  
 might perhaps be given, but I have mentioned these only to account  
 for what I have said in Note<sup>a</sup> col. 4. p. 11. Indeed what Bp. *Bull* says  
<sup>a</sup> speaking of the Creed which we have in these Constitu-<sup>b</sup> *Judic. Eccl.*  
 tions, 1. viii. c. 41. may, I think, be as justly applied to this <sup>c</sup> *Cath. c. 6.*  
<sup>5. 8.</sup>

Hymn of Thanksgiving, *Illud quidem Libri Auctor* (seu potius Inter-  
 polator) *a capite ad calcem παραφρασικῶς*, pro more suo reddit. *The*  
*Author (or rather Interpolator) of this Book hath paraphrased it, after*  
*his ordinary Manner*, from beginning to end. But he does not seem  
 to have taken so great Freedom with the other Parts of this Liturgy,



for from these Words in the End of this long Thanksgiving, Μεμνημένοι  
 ἐν ᾧ δι' ἡμᾶς ὑπέμεινε, εὐχαριστῆμέν σοι, θεὲ παντοκράτορ, ἐχ' ὅσον ὀφείλομεν,  
 ἀλλ' ὅσον δυνάμεθα, καὶ τὴν διάταξιν αὐτῷ πληρῶμεν, ἐν ἣ γὰρ νυκτὶ, &c. *We*  
*therefore in Commemoration of these things which he endured for us,*  
*give Thanks to Thee, O almighty God, not as we ought, but as we are*  
*able, and fulfil his Institution. For in the same Night that he was, &c.*

• Ap. i. p. 131. (to which Dr. Grabe\* thinks *Justin Martyr* has alluded)  
 Note 3.

from these Words forward, I say, I can observe but very  
 little that can reasonably be suspected. One Particular I have already  
 mentioned in the final Blessing, and where I have not wholly omitted  
 them, have inclosed, at least, most of the others in Hooks, one or  
 two of which I have also taken Notice of in the Notes.

But to return to the Liturgy of St. *James*. From the *Sursum Cor-*  
*da, Lift up your Hearts*, to the End of the Prayer of Intercession, all  
 that can be suspected in it as latter Additions were easily removed,  
 without any the least Breach of the Coherence, or so much as Altera-  
 tion of the grammatical Construction; on the contrary, they rather  
 interrupt the Connexion, which is much more plain and natural with-  
 out them. There is indeed one manifest Omission almost in the very  
 Beginning of it, which I have supplied from the *Syriac* and St. *Cyril*,  
 all the other Liturgies also agreeing therein; and one at least, if not  
 two, in the Prayer of Intercession, both which I have mentioned in  
 the Notes. I have likewise in the apostolical Salutation, immediately  
 before the *Sursum Corda*, turned Θεὸς, *God*, into Υἱὸς, *Son*, upon the  
 Authority of the other Liturgies, the Sense also requiring it. And  
 p. 10. I have added ὁ ἐξανὸς καὶ, *the Heaven and*, and a little below in  
 the same Page have inserted καὶ, *and*, and again, p. 18. have put καὶ,  
*and*, for ὁ, *who*, all from the *Syriac*. And p. 50. I have inserted τῆς  
 πόλεως ἡμῶν ταύτης, *this our City*, from the Liturgies of St. *Chrysostom*  
 and St. *Mark*. These are all the Alterations I have made in this Part,  
 to which I have only added a few Conjectures in the Notes. But af-  
 ter the Prayer of Intercession I have been obliged, in one or two Places,  
 to take a little more liberty; but I hope the Reasons given in the  
 Notes for my doing so will satisfy the candid and judicious Reader.

From what I have set down in the vth Col. from the Liturgies of St. *Mark*, St. *Cbrysoftom*, and St. *Bafil* (to which I might have added many other Liturgies from *Renaudotius's* Collection, but that I reckoned these sufficient, as being, next to this, the most ancient and of greatest Authority) may be seen the wonderful Harmony and Agreement that is among them all in the following Particulars, *viz.* (after the Peoples bringing their Oblations to the Priest, and his presenting them on the Altar) in the *Sursum Corda*, *Lift up your Hearts*, with the Peoples Response *Habemus ad Dominum*, *We lift them up unto the Lord*; in the Thanksgiving introductory to the Words of Institution, and the Peoples joining with the Priest in the *Ἐπὶ τῷ ξύλῳ* (as the *Greeks* called it) or *Seraphick Hymn*, *Holy, Holy, Holy, &c.* which always made a part of it; in rehearsing the History of the Institution; in the Prayer of Oblation, or solemn Offering the Bread and Cup as the Antitypes of the Body and Blood of Christ, in Commemoration of his Death and Passion; in the Invocation for the Descent of the holy Ghost upon them, to make them that very Body and Blood (as the instituted Representatives of which they had been just before offered up) to make them, I say, by a mysterious Change, though not in their Substance, yet at least in their Qualities, that very Body and Blood in Energy and life-giving Power, by which their Consecration is fully completed: In the Intercession in Virtue of this commemorative Sacrifice, in which there was always a Commemoration of and Prayer for the Dead: In the *παράδοσις*, or *Commendatio.*<sup>f</sup>, <sup>f See Bingham. Or. Ecc. l. xv. c. 3. §. 29.</sup> beseeching God to sanctify their Souls and Bodies, and make them worthy to communicate in these sacred Mysteries: In the *τὰ ἁγία τοῖς ἁγίοις*, *Holy Things for holy Persons*, with the Peoples Response *Εἰς ἅλιος, &c.* *There is One holy, &c.* In the Thanksgiving after communicating: In the final Benediction: And in the Dismissal by the Deacon, *Ite in Pace*, *Depart in Peace*. Concerning all which see Mr. *Bingham's Origin. Eccles.* B. xv. of the *Missæ Fidelium*, Mr. *Johnson's Unbl. Sacr.* and Dr. *Hickes's Christian Priesthood*. Now these Things wherein they thus agree with the *Clementine* Liturgy, and with one another, and are moreover supported by the Testimonies of the primitive Fathers (as these learned Gentlemen, and others, have shewn)

\* See Dr. Wake's Discourse on the Apost. Fathers translated by him, p. 102. and Dr. Bull's Sermon. xiii. p. 549. P. 553.

we may justly reckon to be of apostolical Original<sup>s</sup>, and as Dr. *Hickes* says, "the consentient Doctrine and Practice of the ancient Catholick Church."

It is true indeed the *Roman* Missal, as it is very short and defective in the Hymn of Thanksgiving, in comparison of the other Liturgies, having no such express Mention of the Creation of the World, and of Man in particular, and of our Redemption by Christ, as they have, and ending with the *Thrice Holy*, whereas in them it is continued on to, and connected with the History of Institution; and likewise in the Prayer of Intercession, the one part of which, such as it is, is placed before the History of Institution, and the other after the Oblation: So it has no direct Invocation for the Descent of the Holy Ghost upon the Eucharistick Elements, which the

learned Mr. *Johnson*<sup>b</sup> thinks was first laid aside by that Church about the latter End of the sixth Century. But then this Prayer of Invocation is supported by such clear Testimonies of the Fathers, as well as by the Concurrence of all the other Liturgies, that there can be no reasonable Ground to doubt of its apostolical Original: To pass by all the other Testimonies adduced by Mr. *Johnson*, Mr. *Bingham*, and others, that of *Irenæus* (who unquestionably must have received it, not only from the Practice of his Predecessor *Pothinus*, but also of his Master St. *Polycarp*, who being ordained Bishop of *Smyrna* by the Apostles themselves, must have been taught it directly from them) is sufficient to assure us of this: His Testimony produc'd in col. v. p. 43. from the Fragment published by *Pfaffius* is a clear Evidence of it; and exactly agrees with, and explains what he says l. iv. cont. *Hæres.* c. 34. p. 327. where, by the by, the Reading in the *Greek* ἐκκλησίαν which Dr. *Grabe* took to be an Error for ἐπικλησίαν, the Word ordinarily used for it by others, and even by *Irenæus* himself, (l. i. c. 9. p. 57.) is confirmed from the same Word ἐκκαλεῖσθαι being used here likewise; and their agreeing in this very Word, which I think is hardly to be met with elsewhere, as applied to this Purpose, is also a farther Confirmation of the Genuineness of this Fragment.

<sup>b</sup> *Johnson's* Unbl. Sacr. part 2. p. 146. <sup>c</sup> *Deedwell* on Innocent.

As for the *Gallican* Liturgies published by *Mabillon*, they are but imperfect Fragments,<sup>i</sup> and of no great Antiquity<sup>k</sup>.

How-

However, since even in some of them, imperfect as they are, we have this Prayer of Oblation and Invocation still remaining, this is sufficient to shew that as it has been originally received by them, so it was not even then quite fallen into Desuetude. To give but one Instance: In the 20th Office<sup>1</sup>, viz. *Missæ in Cathedra S. Petri Apostoli*, we have *Post Mysterium* [i.e. after the Words of Institution] this Prayer, *Hæc igitur præcepta servantes, sacrosancta Munera nostræ salutis offerimus, obsecrantes ut immittere digneris Spiritum tuum sanctum super hæc Solemnia: ut fiat nobis legitima Eucharistia in tuo, Filii que tui nomine, & Spiritus Sancti, in Transformatione Corporis ac Sanguinis Domini nostri Jesu Christi Unigeniti tui, edentibus nobis vitam æternam, regnumque perpetuum conlatura bibentibus. Per ipsum Dominum.* That it has been used also in the Churches of Spain is evident from the Testimony of *Isidore*, cited by *Mabillon*<sup>m</sup>—*Porro sexta [Oratio] proinde succedit Confirmatio Sacramenti, ut Oblatio quæ Deo offertur, sanctificata per Spiritum Sanctum, Christi Corpori & Sanguini confirmetur.* Agreeably to which in the *Mozarabick Missal* we have, in the Office *In Nativitate Domini*, this Prayer, *post Pridie; Hæc Domine dona tua & præcepta servantes, in Altare tuum Panis ac Vini holocausta proponimus, rogantes profuissimam tuæ misericordiæ pietatem, ut in eodem Spiritu, quo te in carne Virginitas incorrupta concepit, has hostias Trinitas indivisa sanctificet: ut cum a nobis fuerit non minori trepidatione quam veneratione percepta, quicquid contra animum male vivit intereat; quicquid interierat nullatenus reviviscat. R. Amen.*

How I have succeeded in this Attempt on the Liturgy of St. *James* must be left to the Judgment of the Reader. I have taken all the Care I could, as on the one hand not to leave out or alter any thing, but what, as appeared to me, I had a reasonable Ground for; so on the other not to retain any thing that could be justly liable to Suspicion: And thus far, I presume, I may safely say, that as it is here freed from the Inventions and Additions of latter Ages, it is a most noble Liturgy; exactly agrees in all it's Parts with the Form and Order of the *Clementine*, and with the Accounts we have from St.

Cyril

<sup>1</sup> Missale Gothico-Gallican.

<sup>m</sup> De Lit. Gall. P. 10.

*Cyril* and other ancient Fathers of the primitive Manner of celebrating the Christian Sacrifice ; and well deserves to be universally receiv'd, both on account of its intrinsick Excellency, and of its venerable Antiquity for which it is so greatly regarded as well in the *Latin* as in the *Greek Church*.

*P. S.* The Reader will observe that the same Notes serve both for the *Greek* and *English*; and are referred to in both by the same Marks.

The Publisher having desired of the Rev. Mr. B. to ask the Judgment of his Father T. B. I.L. D. about the Passage in Mr. *Johnson's* Book here refer'd to, the Answer is laid before the Reader (with Mr. B.'s full Consent) in that late learned and pious Doctor's own Words. *As to Mr. —'s Question, I can say but little more than I have done formerly in my Book called The necessary Use of Tradition to understand the holy Scriptures, where, from Pag. 109, to the End of that Treatise, I have given, what I think, Reasons sufficient to satisfy unprejudiced Persons, that there was no written Liturgy used in any Church before the latter End of the fourth Century or Beginning of the fifth. Le Brun has confirmed me in this Opinion, who not only urges the same Arguments I borrowed from Renaudot, but also observes that during the Dioclesian Persecution, which continued until the Beginning of the fourth Century, the Bishop Traditors when they delivered up the sacred Vessels, answered, that they were not Keepers of those Books, they were in the Custody of the Readers; and then observes that the Readers had only the holy Scriptures, the Liturgies or Forms of administering Sacraments being performed by only the Bishops and Priests. And if they had any Liturgical Books they would have delivered them up, as well as they did the sacred Vessels. He also proves that the Bishops and Priests, even after the Liturgical Books were written, were obliged by Canon in some Places to have all the Forms by Heart, and not to use any Book, when they administered a Sacrament. He also proves from a Letter of Pope Innocent to Decentius Bishop of Eugubium, An. 416, that there was at that Time no written Liturgy in the Church of Rome. For that Bishop having consulted the Pope concerning the ministring of the Sacraments, and particularly at what Time the Pax was to be given, the Pope answers, " Pacem igitur asseris ante confecta mysteria quosdam populis impertiri, imperare; vel sibi inter Sacerdotes tradere, cum post omnia, quæ aperire non debeo, pax sit necessario indicenda." Why, says le Brun, should he be afraid to discover what was in the Canon, if it was already written, and so easy to be seen? And at the Conclusion of the Letter he writes, " Reliqua vero quæ scribi fas non erat, cum adfuersis, interrogati poterimus ediscere." But sure if there had been then a written Canon, it would not have been a Crime for the Pope to have sent a Copy of it to a Bishop. It could have been no greater Offence to have written it than to have imparted it by Word of Mouth. However, in the Time of Pope Leo, that is about the Year 440, Le Brun finds the Liturgy mentioned as a written Form. From whence he infers that it was first permitted to be written between the Years 416 and 440. But then he observes that Pope Innocent and others teach that this Prayer of Consecration, though not suffered to be written, was derived from St. Peter, and preserved by oral Tradition, and was known only to the Initiated That Justin Martyr, Irenæus, Tertullian, Cyprian, Cyril of Jerusalem, all speak of a Prayer by which God is desired to make the Bread and Wine the Body and Blood of Christ, but none of them pretend to tell you, the Form of Words used*

used for that purpose. Since the Liturgies were written, we see the Form in all those that can be called ancient, to be the same in Sense, though different in Words, as whatever is handed down by oral Tradition only, will be. Le Brun observes that the only Difference between the Roman and Eastern Liturgies is, that the Eastern Liturgies have placed this Invocation after the Words Hoc est Corpus, &c. and the Roman places it before those Words. This he says was the Order they learned from St. Peter, who herein exactly followed what our Saviour did, who first blessed and brake, and then said, Take, eat, this is my Body, &c. But the other Apostles taught their Disciples first to pronounce the Institution, and then to pray for the Elements that they might be changed into the Body and Blood of Christ. In all the Liturgies the Words of Institution are pronounced, and the Invocation; this is all that appears uniform and essential. But it seems Mr. Johnson has observed, that the Roman Missal had an express Invocation for the Descent of the holy Ghost in the fifth Century, because Pope Gelasius says, In hanc, scilicet in divinam transeunt, Spiritu Sancto perficiente, Substantiam, and hence supposes this express Invocation of the holy Ghost was laid aside by Pope Gregory in the sixth Century. But le Brun, though I believe he never heard of Mr. Johnson's Book, has obviated this Objection, and has produced several Authors as low as the ninth Century, who have written on the Roman Canon, and all speak of the Bread and Wine being made the Body and Blood by the Operation of the Holy Ghost. I will transcribe one Instance from Florus of Lyons, called for his great Learning Magister, he expounds the Words Quam oblationem tu Deus, &c. Oratur Omnipotens Deus, ut oblationem suis sacris altaribus impositam, & tantum precibus commendatam, ipse per virtutem Spiritus descendentis ita legitimam & perfectam Eucharistiam efficiat. From these Words of Florus there is certainly as much Reason to believe there was an express Invocation for the Descent of the Holy Ghost in the ninth Century, as we have from the Words of Gelasius to believe it was in the fifth. This Invocation is implied in the Words of the present Missal, and it does not appear any other Invocation was used in the Time of Pope Gelasius.

Springgrove, Friday, Jan. 20. 1741.

And in another Letter—that he still believed with Renaudot and le Brun, that there was no written Liturgy for the public Use of any Church, until the latter End of the ivth, or Beginning of the vth Century.—That a [very Rev. and] learned Gentleman was of Opinion written Liturgies were much older, and that of Rome as old as any. But (said the Dr.) whether — or I are right, both are equally of Opinion, that the Church of Rome never had a more express Petition for the Descent of the Holy Ghost than she has at present. And in this, every Reader will judge for himself. But as these Sheets may probably fall into the Hands of some, who have never seen that laborious Work of Pere le Brun, here referred to by Dr. B. so the following Passage will let such Readers see in what Esteem that learned Gentleman holds St. James's Liturgy. “ S'il fussoit qu'une Liturgie ne fût pas défectueuse pour “ s'abstenir d'en admettre quelque autre, on auroit pû conclure qu'il ne devoit y avoir nulle “ part d'autre Liturgie que celle de Saint Jâque, que n'est pas défectueuse, & qui est la plus “ ancienne de toutes, puisque c'est celle de Jerusalem, où le Christianisme a pris naissance, “ & où par consequent les Apôtres ont célébré les divins Mysteres.” *Defense de l'ancien Sentiment sur la Forme de la Consécration de l'Eucharistie, &c. Par le R. P. Le Brun Pretre de l'Oratoire, a Paris 1727. avec Aprobatons & Privilege du Roy.* The Sense of these Words, which cannot well be literally translated, is, *If a Liturgy's being complete and perfect without any Defect were a sufficient Reason not to admit the Use of any other, one might conclude, that no other Liturgy ought to be used in any Place but that of St. James, which is no ways defective, and which is the most ancient of all, since it is that of Jerusalem, where Christianity was first established, and consequently where the Apostles celebrated the divine Mysteries.*

I would now only inform the Readers, that after I had procured from the Compiler, now with God, a Copy of the following Performance, and obtain'd his Consent to make it public,

public, provided any competent Judge, who would submit to peruse it with care, should think it worthy; I had the Pleasure to find a Gentleman in *London* every way well fitted for the Task, who very kindly undertook it. His great Modesty and Diffidence of himself made him ask my Allowance to impart the MS to two others, whom he was pleased to call fitter Judges; from which, however, I begg'd to be excused, at least till he should thoroughly satisfy himself, and favour me with his own Opinion. In the mean time I acquainted my Friend with this Propofal, who, in his Answer to me (dated Annunt. of the blessed Virg. 1743.) said — “As to the MS, I am intirely of your Mind, that the Gentleman to whom you have committed it, should in the first Instance carefully peruse it himself, and give his own Judgment of it, which after he has done I shall be glad to know. The Copy of Lit. *Ja.* which I made use of, is that published by *Fabricius* among his Apocryphals of the New Testament. That of Lit. *Mar.* is both there and in the first Vol. of *Renaudotius's* Collection of Oriental Liturgies. Those of *Cbrysoft.* and *Basil* in *Goar's* Euchology; and the *Clementine* in the Apost. Constit. The *Syriac* Lit. *Ja.* is both in *Fabric.* and *Renaud.* I have cited but few of the Fathers, that having been sufficiently done before by Mr. *Johnson*, &c. The Edit. of *Cyri*l I made use of is that published by *Tbo. Milles* at *Oxon.* 1703. *Just. Mart.* Ap. 1. Ed. *Grabe.* Dialog. Ed. *Jebb.* Apol. 2. Ed. *Hutchinson*, Ox. 1703. *Iren.* Ed. *Grabe.* *Athenagor.* Ed. *Dechair*, Ox. 1706. *Clem. Alex.* Ed. *Potter*, Ox. As for *Tertullian*, I refer to the Chapters which are the same in all the Editions; and so are the  $\S$ s of *Ignatius's* Epistles. I have also cited *Mabillon de Liturg. Gallic.* in the End of the Preface, Edit. *Paris* 1729. The Fragment of *Irenaeus*, published by *Pfaffius*, is not only to be found there, but also in *Fabricius*, Ed. of *Hippolytus*, vol. 2. p. 64. Mr. *Johnson* has published it also in his Vol. II. of his *Unbl. Sacr.* Pref. p. 7, and 8. I have also once cited *Origen cont. Cels.* Ed. *Spencer*, *Cantabrig.* 1658. and *St. Athanas.* Ed. *Colon.* the Pages of which, as far as I have observed, answer to that of the *Paris* Edit. so that he will find the Place refer'd to in either of them; it begins thus — ἐν οἷς πρὸ πάντων τῶν ἐν γῆ καὶ ἀνθρώπων καὶ ἐκείνων, &c. It is in *English* to this Purpose; But above all his Creatures here on Earth he was most abundant in his Mercy to Mankind; for considering that they were not able to subsist for ever by the Condition of their own Nature, he freely bestowed on them something greater than it, and did not simply create them as he did all the brute Animals upon Earth, but made them after his own Image, imparting to them even of the Power of his own Locos, &c. These Books he will easily come at, and they will be as easily consulted. I have taken the *Clem.* Lit. for the Standard — and followed Dr. *Hickes's* Rule. — I am persuaded that worthy Gentleman you mention, notwithstanding his Modesty, will be a sufficient Judge of that small Performance, if he think it worth his while to examine it.” — And upon the 17th of *July* 1743, I received a Letter from the worthy Gentleman in whose Hands the MS then was, in which he said, — “I finished the Perusal of Lit. *Ja.* the Week after I returned from *Kent*, and have found no room to alter the Opinion I at first conceived of it: It is in my Opinion a judicious and accurate Performance; the learned (but, alas! much to be lamented) Author, having made use of the only best Method, as I think, to purge it of later Interpolations and Corruptions, and establish the genuine Readings upon the best Authorities the Nature of the Thing is capable of. The Translation is indeed close, but just and expressive; I had some Doubts about a few Words, but upon further Examination was satisfied; and as to the Orthography of the *Greek* one shall rarely meet with any thing in Manuscript so accurate; in a Word, 'tis a valuable Piece of Learning, and Christian, Primitive Antiquity.” And such, 'tis hoped, it will appear to every judicious and candid Reader. — Some particular Account and Character of the excellent Author, together with some other of his Researches into primitive Christianity, may some time be offered to the Publick.

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E R R A T A.

In the Preface, p. iv. lin. 21. *leg.* as p. 2, 3.  
*Ibid.* p. xiii. l. 21. *l. profusissimam.*

P. 3. c. 1. l. 9. *l. μουσουργία*

p. 4. c. 1. l. 19. *l. your* in *manuscriptis*,  
*our* in *smaller Characters.*

p. 5. c. 1. l. 24. *l. your* in *different Characters.*

*Ib.* l. 41. *l. διαλλάγη*

p. 9. c. 2. after l. 5. *add Priest.*

p. 29. c. 2. l. 14. *l. thefe*

p. 30. c. 1. l. 8. *l. Είς*

p. 35. c. 3. l. 12. *l. αγίας*

p. 38. c. 2. l. 14. after *ὑπερβας* *add* *η*

p. 42. c. 2. l. 32. *l. p. 74.*

p. 43. c. 4. l. 20. *l. p. 47.*

p. 44. c. 1. l. last *read* *World."*

p. 50. c. 1. l. 13. *l. ἀκαδάργον*

*Ib.* l. 24. *l. κατάργησον*

*Ib.* c. 2. l. 5. instead of *\* read a*

*Ib.* l. 17. instead of *a*, *read* *b*, and instead of *b*, *r. c.*

*Ib.* l. 24. instead of *c*, *read* *d.*

p. 54. c. 1. l. 8. *l. ἀνόγεις.* *ib.* l. 15. *l. ταύτας.* l. 23.

*l. ἀμυμλον.* l. 28. *l. παλαιοχών*

*Ib.* c. 2. l. 15. *l. αγίας*

*Ib.* l. 20. *l. προσευχάων*

p. 57. c. 1. l. 25. *l. θυσία,*

p. 58. c. 2. l. 4. *l. αγαθός*

*Ib.* add in the Marg. See *Clem. Alex.* p. 792.

p. 59. c. 2. l. 11. *l. καταχρησιν*

p. 62. c. 2. l. 9. *l. αὐτός*

*Ib.* l. 24. *l. η*

p. 66. c. 1. l. 4. *l. Diaconus*

*Ib.* l. 18. *l. ζωποιον*

*Ib.* l. 43. instead of p. 78. *r. p. 82.*

p. 70. c. 1. l. 15. *l. χίλια.* *Ib.* l. 28. penult. word  
*l. πάντων*

p. 87. c. 2. l. 29. *l. ομνι*

p. 103. c. 1. l. 13. *l. εναντι*

p. 105. c. 2. l. 9. *l. and good"* in *small Characters.*

*Ib.* marg. Note at the foot of the page l. 1. *l. φησιν ομνι,*

p. 117. marg. Note *l. Testimonies for the Mixture.*

p. 118. c. 1. l. 28. *l. Imprisonments,*

THE  
ANCIENT LITURGY

OF THE  
CHURCH OF *Jerusalem*, &c.

## The present Liturgy of St. James.

The ancient Liturgy of the Church  
of Jerusalem.

Sacerdos.

Ἡ Ἀγάπη τῆ κυρίου καὶ Πατρὸς, ἡ χάρις  
καὶ τῆ κυρίου καὶ Θεοῦ καὶ ἡ κοινωνία  
καὶ ἡ δωρεὰ τῆ ἀγίας Πνεύματος εἰς μέγα  
πάντων ἡμῶν.

Populus.

Καὶ μέγα τῆ πνεύματος σε.

Sacerd.

Ἄνω ἡ σῶμα τοῦ κυρίου καὶ τὰς καρδίας.

- \* *Deest Lit. Syriac. Jacobi Edit. Renaudot.*  
 \* *De Lit. Syriac.*  
 \* *Lege υἱῷ, Son, as in Lit. Syr.*  
 \* *De Lit. Syr.*  
 \* *L. υἱῶν, you, as in Lit. Clem. Cbrys. and Bas.*  
 though *Lit. Syr.* has also *nobis, us*, but then in it the  
 People answer to this only *Amen*.

\* *De Lit. Syr.*

- \* *Lit. Syr.* { Pop. Habemus ad Dominum.  
 Sac. Gratias agamus Domino Deo  
 nostro.  
 { Peop. We lift them up unto the Lord.  
 { Priest. Let us give thanks unto the  
 Lord our God.

\* Sacerdos.

† Ἡ Ἀγάπη τῆ Πατρὸς, ἡ χάρις τῆ  
 ἁγίας, καὶ ἡ κοινωνία τῆ ἀγίας  
 Πνεύματος εἰς μέγα πάντων ὑμῶν.

Populus.

Καὶ μέγα τῆ πνεύματος σε.

Sacerd.

Ἄνω τὰς καρδίας †.

Pop.

Ἐρχομεν πρὸς τὸ κύριον ||.

Sacerd.

Ἐυχαριστήσωμεν τῷ κυρίῳ.

- \* We have still in *Lit. Jac.* (though thrust out of  
 its due Place, and put into that Part of it which  
 precedes the Anaphora, and which is but a later Ad-  
 dition to the Service of the Church) p. 52. Ed. *Fabric.*  
*inter Apocryph. Nov. Test.* Diac. Μὴ τις τῶν καὶ  
 ἀναγινώσκοντων μὴ τις τῶν καὶ ἀναγινώσκοντων ἡμῶν  
 συνδιηγήσεται· ἀλλὰ οὗτοι ἐπὶ τὰς θύρας, [add from  
*Lit. Clem.* † Μὴ τις κατὰ τὸν· μὴ τις ἐν ὑποκρίσει·]  
 \* *Οὐδεὶς πάντως*, add from p. 57. τῶν κατὰ τὸν· καὶ  
 ἀναγινώσκοντων, and from *Lit. Clem.* προσφύγειν. Deacon.  
*Let none of the Catechumens; let none of the Uninitiat-*  
*ed; let none of those who ought not to join in this Ser-*  
*vice stay. Know one another. Keep the Doors.*

†

[—† Let

St. Cyril in Catech.  
Myft. V.

Ἐνθάδε τὸν Διάκονον τὸν  
νύψασθαι διδόντα τῷ ἱε-  
ρεϊ, καὶ τοῖς κληρικοῖς τὸ  
δυσιασθήριον Πρεσβυτέρους  
— ὡς ἤκουσας τῷ μα-  
καρίῳ Δαβὶδ αὐτὸ τὸ το-  
μοταγοῦν καὶ λίσσιν,

**Ν**ΐψομαι ἐν ὁ-  
δαῖς ταῖς  
χειράς μου, καὶ κηλῶ-  
σω τὸ δυσιασθήριόν σου  
Κύριε.

— Εἶτα βοᾷ ὁ Διάκονος,  
Ἀλλήλους ἀπολά-  
βετε, καὶ ἀλλήλους ἀ-  
σπαζόμεθα.

— Μὴ δὲ τὸ βοᾷ ὁ ἱερεὺς,  
Ἄνω τὰς καρδίας.

— Εἶτα ἀπεκρίνομεν,  
Ἐχομεν πρὸς τὸν  
Κύριον.

— Εἶτα ὁ ἱερεὺς λέγει,  
Εὐχαριστήσωμεν τῷ  
Κυρίῳ.

\* This I suppose was  
said by the Bishop and  
Presbyters while they  
washed their Hands. See  
Lit. Chrys. Ed. Gear. p. 60.

\* Here the Deacons  
brought the δῶρον, Gifts,  
to the Bishop at the Al-  
tar,

The Clementine  
Liturgy.

Sacerdos.

**Ἡ** Χάρις τῷ παν-  
τοκράτορι Θεῷ, καὶ ἡ ἀγάπη τῷ  
Κυρίῳ ἡμῶν Ἰησοῦ  
Χριστῷ, καὶ ἡ κοινωνία  
τῷ ἁγίῳ Πνεύματι  
ἐς τὴν μέλαιν πάντων ὑ-  
μῶν.

Populus.

Καὶ μετὰ τῷ πνεύ-  
ματι σου.

Sacerdos.

Ἄνω τῷ νῦν.

Pop.

Ἐχομεν πρὸς τὸν  
Κύριον.

Sacerd.

Εὐχαριστήσωμεν τῷ  
Κυρίῳ.

In Lit. Jac. the Kiss  
of Peace followed after  
the Priests washing their  
Hands, as we learn from  
St. Cyril; but in this Lit.  
it preceded it, for it be-  
gins thus. Diac. Πρό-  
σχυν. Let us attend. Sa-  
cerd.

Part of the Liturgies of St. Mark,  
St. Chrysostom and St. Basil.

† Lit. Chrys. and Basil.

Sacerdos.

**Ἡ** Χάρις τῷ κυρίῳ ἡμῶν Ἰησοῦ Χρισ-  
τῷ, καὶ ἡ ἀγάπη τῷ Θεῷ καὶ πατρί, καὶ  
ἡ κοινωνία τῷ ἁγίῳ πνεύματι, εἰς τὴν μέλαιν  
πάντων ὑμῶν.

Populus.

Καὶ μετὰ τῷ πνεύματι σου.

† Lit. Mar. Ἄνω ἡμῶν τὰς καρδίας.  
Lit. Chrys. and Basil. Ἄνω χῶμεν τὰς  
καρδίας.

|| So also Lit. Mar. Chrys. and Bas.

Pop.

Ἐχομεν πρὸς τῷ Κυρίῳ.

Sacerd.

Εὐχαριστήσωμεν τῷ Κυρίῳ.

† St. Cyr. de Orat. Dom. p. 152.

Sacerdos { Sursum Corda.

Plebs — { Habemus ad Dominum.

Priest — { Lift up your Hearts.

People { We lift them up unto the Lord.

The present Liturgy of St. James.

The ancient Liturgy of the Church  
of Jerusalem.

Priest.

**T**HE Love of the \* Lord and" Fa-  
ther, the Grace of the † Lord  
and" † God", and the Communion † and  
the Gift" of the holy Ghost be with \*  
us" all.

People.  
And with thy Spirit.

Priest.

† Let us" lift up <sup>your</sup> our mind and" Hearts.

\*

\* Priest.

**† T**HE Love of the Father, the  
Grace of the Son, and the  
Communion of the holy Ghost be with  
you all.

People.  
And with thy Spirit.

Priest.

Lift up *your* Hearts †.

People.

We lift them up unto the Lord †.

Priest.

Let us give thanks unto the Lord.

[— † Let none have ought against any one. Let none  
come in Hypocrisy.] Let us all stand upright, — with  
Reverence and godly Fear — to offer.

† St. Mark xi. 25. St. Ignatius Epist. ad Tral. §. 8.  
Μηδὲς ὑμῶν κατὰ τὴν πλησίον τι ἔχητε. Let none of  
you have ought against his Neighbour.

\* I have inserted this Benediction and Response  
(though not mentioned by St. Cyril): because it is also  
in Lit. Clem. Chrys. and Bas. instead of which Lit.  
Mar. has here, Sacerd. Ὁ Κύριος μετὰ πάντων. Pop. Καὶ  
μετὰ τῷ πνεύματι σου. Priest. The Lord be with you all.  
Peop. And with thy Spirit. It followed immediately  
after the Priest's placing the δῶρα Gifts on the Altar.

**St. Cyril in Catech.  
Myst. V.**

You saw the Deacon holding Water to the Bishop and to the Presbyters who stood about the Altar.—Did you not hear the blessed David teaching you this Mystery, and saying,

**I** Will wash my Hands in Innocency, and so will I compass thine Altar, O Lord.

—Then the Deacon calls out,

Embrace one another, and let us kiss one another <sup>b</sup>.

—Then the Priest calls out,

Lift up your Hearts.

—Then you answer,  
We lift them up unto the Lord.

—Then the Priest says,  
Let us give thanks unto the Lord.

tar, for St. Cyril adds—  
σημῶν—ἐν τῷ φέλλῳ τῷ  
ἀνακαθήμενος τὰς ψυχὰς,  
καὶ πᾶσαν ἐξορῶν μυστη-  
ριακήν. διὰ τούτου ὁ Χριστὸς  
ἔδωκεν, ἵνα προσφέρῃς τὸ δῶ-  
ρον σου ἐν τῇ θυσιαστήριον, καὶ  
μνησθῇς—πρώτον διαλλά-  
γῃ

**The Clementine  
Liturgy.**

Priest.

**T**HE Grace of almighty God, and the Love of our Lord Jesus Christ, and the Communion of the holy Ghost be with you all.

People.

And with thy Spirit.

Priest.

Lift up your Mind.

People.

We lift it up unto the Lord.

Priest.

Let us give thanks unto the Lord.

**Part of the Liturgies of St. Mark,  
St. Chrysostom, and St. Basil.**

Lit. Chrys. and Bas.

Priest.

**T**HE Grace of our Lord Jesus Christ, and the Love of God and the Father, and the Communion of the holy Ghost be with you all.

People.

And with thy Spirit.

† Lit. Mar. Let us lift up our Hearts.

Lit. Chrys. and Basil.

Let us lift up our Hearts.

|| So also Lit. Mar. Chrys. and Bas.

People.

We lift them up unto the Lord.

Priest.

Let us give thanks unto the Lord.

cerd. Ἡ εἰρήνη τῷ θεῷ  
μὴν πᾶσιν ὑμῶν. The  
Peace of God be with you  
all. Pop. Καὶ μὴν τῷ  
πνεύματι σου. And with  
thy Spirit. Diac. Ἀσπά-  
σαομαι ἀλλήλους ἐν φιλήματι  
ἀγίῳ. Salute ye one an-  
other



The present Liturgy of St. James.

The ancient Liturgy of the Church of Jerusalem.

Pop.

"Αξιον καὶ δίκαιον.

Sacerd.

Ὡς ἀληθῶς ἀξιόν ἐστι καὶ δίκαιον, πρέ-  
πον τε καὶ ὀφειλόμενον σὲ αἰνεῖν, σὲ ὑμνεῖν  
σὲ εὐλογεῖν, σὲ προσκυνεῖν \*, σὲ δοξο-

\* *De Lit. Syr.* & σὲ εὐλογεῖν ut—te benedicamus, *to bless Thee*, is put before σὲ ὑμνεῖν, *te celebremus, to sing Hymns to Thee*, [or *to celebrate Thee*.]

Pop.

"Αξιον καὶ δίκαιον.

Sacerd.

† Ὡς ἀληθῶς ἀξιόν ἐστι καὶ δίκαιον  
πρέπον τε καὶ ὀφειλόμενον \* σὲ αἰνεῖν, [σὲ  
ὑμνεῖν] σὲ εὐλογεῖν, σὲ προσκυνεῖν, σὲ

\* So in the "ΤμϞ. Ευθινὸς Morning Hymn (at the end of the Pfal. in *MS. Alex.*) αἰνεῖμέν σοι, εὐλογεῖμέν σοι, προσκυνεῖμέν σοι, δοξολογεῖμέν σοι, εὐχαριστοῦμέν σοι. *We praise Thee, we bless Thee, we worship Thee, we glorify Thee, we give thanks to Thee.*

St. Cyril in Catech.  
Myst. V.

— Εἶτα λέγει,

\* Ἀξίον καὶ δίκαιον.

\* Μὴ δὲ ταῦτα μνημονεύωμεν \* ἔραντες καὶ  
\* γῆς καὶ θαλάσσης

γῆθαι τῷ ἀδελφῷ σου καὶ τότε προσελθόντες προσφέρωμεν τὸ δῶρον σου. ὑπὲρ τὸ φίλημα, διαλλαγή ἐστι. *This Kiss is a Sign that our Souls must be united together in Love, and all Remembrances of Injuries banished; therefore Christ said, If thou bring thy Gift to the Altar, and there rememberest — first be reconciled to thy Brother, and then come and offer thy Gift. This Kiss therefore is a Reconciliation.* Vid. Just. Mart. Ap. 1. p. 125.

In that Part of *Lit. Jac.* which precedes the Anaphora, it is, Ἀγαπήσωμεν ἀλλήλους ἐν φιλήματι ἀγίῳ. *Let us love one another with a holy Kiss*, p. 58.

\* This account here given by St. Cyril agrees so exactly with the *Lit. of St. James*, (as appears by comparing them according to the figures 1, 2, 3, &c. wherewith I have marked the corresponding Particulars) that there can be no doubt of it's being the Liturgy used in the Church of *Jerusalem* in his time.

The Clementine  
Liturgy.

Pop.

\* Ἀξίον καὶ δίκαιον.

Sacerd.

\* Ἀξίον ὡς ἀληθινῶς καὶ δίκαιον πρὸ πάντων ἀνυμνεῖν σε τὸν

*other with the holy Kiss.* Then the Clergy saluted the Bishop, and the Men of the Laity the Men, and the Women the Women. Then the Priests washed their Hands. After which, Diac. Μή τις τῶν κατήχουμένων μή τις τῶν ἀκροαμένων μή τις τῶν ἀπίστων μή τις τῶν ἡτεροδόξων. — Μή τις κατὰ τινος μή τις ἐν ὑποκρίσει. Ὁρθοὶ πρὸς αὐτοὺς μία φωνὴ καὶ τρέμω ἰσότης ὁμοῦ προσφέρω. Ὡς γινώσκοντες οἱ Διάκονοι προσαγγίστας τὰ δῶρα τῷ Ἐπίσκοπῳ πρὸς τὸ θυσιαστήριον — ἰοῦμαι καὶ ἐν καὶ ἐν αὐτῷ ὁ Ἀρχιερεὺς ἅμα τοῖς ἱερεῦσι — καὶ εὐχὰς πρὸς τὸ θυσιαστήριον, τὸ τρέπαιοι τῷ σταυρῷ καὶ τῷ μίσητι τῇ χειρὶ ποιησάμενοι, εὐχάτω, Ἡ χάρις, &c. *Let none of the Catechumens; let none of the Hearers; let none of the Unbelievers; let none of the Heterodox say: — Let none have ought against any one; Let none come in Hypocrisy. Let us stand upright before the Lord, with fear and trembling, to offer. When this is done, let the Deacons bring the Gifts to the Bishop at the Altar. — Then let the High Priest, having prayed secretly by himself (and likewise the Priests) and standing at the Altar, make the Sign of the Cross upon his Forehead with his Hand, and say, The Grace, &c.*

Part of the Liturgies of St. Mark,  
St. Chrysostom and St. Basil.

Pop.

\* Ἀξίον καὶ δίκαιον.

† *Lit. Mar.* Ἀληθινῶς γὰρ ἄξιόν ἐστιν καὶ δίκαιον, ὅσιόν τε καὶ πρέπον καὶ ταῖς ἡμετέροις ψυχαῖς ἐπωφελεῖς, ὁ ὢν δεσποτα,

The present Liturgy of St. James.

The ancient Liturgy of the Church  
of Jerusalem.

People.

It is meet and right.

Priest.

It is very meet, right, and our  
bounden Duty to praise Thee, to sing  
Hymns to Thee, to bless Thee, to  
worship

People.

It is meet and right.

Priest.

† It is very meet, right, and our  
bounden Duty to praise Thee, [to  
sing Hymns to Thee,] to bless Thee,  
to

St. *Cyrl* in Catech.  
Myft. V.

The *Clementine*  
Liturgy.

Part of the Liturgies of St. *Mark*,  
St. *Chryfoftom* and St. *Bafil*.

— Then you fay,  
It is meet and  
right.

People.  
It is meet and  
right.

People.  
It is meet and right.

\* Then we make men-  
tion of <sup>2</sup> Heaven,  
and <sup>4</sup> the Earth

It is very meet  
and right before  
all things to fing

† Lit. *Mar*. It is very meet and  
right, holy and becoming, and pro-  
fitable to our Souls, O eternal Lord

## The present Liturgy of St. James.

λογεῖν, σοὶ εὐχαρισεῖν τῷ πάσης κτίσεως  
 ὀρατῆς τε καὶ ἀοράτης δημιουργῷ<sup>b</sup> τῷ θη-  
 σαυρῷ τῶν αἰωνίων ἀγαθῶν, τῇ πηγῇ  
 τῇ ζωῆς καὶ τῇ ἀθανασίας, τῷ πάντων Θεῷ  
 καὶ δεσπότη<sup>c</sup>. ὃν ὑμνεῖσιν<sup>c</sup> οἱ ἔρανοὶ τῶν ἔρα-  
 νῶν, καὶ πᾶσα ἡ δύναμις αὐτῶν ἡλὸς τε καὶ  
 σελήνη, καὶ πᾶς ὁ τῶν ἄστρων χορὸς<sup>d</sup> γῆ<sup>d</sup>,  
 θαλάσσα, καὶ πάντα τὰ ἐν αὐτοῖς. <sup>e</sup> Ἱε-  
 ρουσαλὴμ ἡ ἐπουράνιος<sup>e</sup> πανήγυρις<sup>e</sup>, ἐκκλησία περιόλου  
 ἀπογεγραμμένη ἐν τοῖς ἔρανοῖς, <sup>e</sup> πνεύματα δικαίων καὶ  
 σωφρονῶν, ψυχὰ καὶ μαρτύρων καὶ ἀποστόλων. \* Ἀγγε-  
 λοι, Ἀρχάγγελοι, Θρόνοι, Κυριότητες, Ἀρχαί  
 τε καὶ Ἐξουσίαι, καὶ Δυνάμεις φοβεραὶ, καὶ τὰ  
 Χερσὶν πολυόρμαλα, καὶ τὰ ἐξαπλήρυγα  
 Σεραφίμ, ἃ ταῖς μὲν δυσὶ πτέρυξι κατὰκα-  
 λύπει τὰ πρόσωπα ἑαυτῶν, ταῖς δὲ δυσὶ  
 τὰς πόδας, καὶ ταῖς δυσὶν ἰπτάμενα κέκρα-  
 γεν ἕτερον πρὸς ἕτερον ἀκαπαύστοις σί-  
 μασι<sup>h</sup> ἀσιγήτοις δοξολογίαις<sup>h</sup>, τὸν ἐπι-  
 νίκιον ὕμνον τῷ μεγαλοπρεπῆς σε δόξης.  
 λαμπρᾷ τῇ Φωνῇ ἁδοῖα, βοᾶν<sup>i</sup>, <sup>i</sup> δοξα-  
 λογῆν<sup>i</sup> κεκραγότα καὶ λέγον<sup>i</sup>,

<sup>b</sup> De Lit. Syr.<sup>c</sup> Lit. Syr. adds Coelum &, The Heaven and.<sup>d</sup> Lit. Syr. adds &, and.<sup>e</sup> De Lit. Syr.

<sup>e</sup> De Lit. Syr. and I reckon all from (e) to have been added since St. Cyril's time, otherwise he, who omits no Occasion of mentioning whatever may make for the Honour of Jerusalem (as this certainly doth that the Church in Heaven should have the same Name given it) would not in all Probability have omitted it.

<sup>h</sup> Theologia non continecente, uninterrupted Theology—Lit. Syr.

<sup>i</sup> De Lit. Syr.

\* Angeli, Archangeli, Principatus, Potestates, Throni, Dominationes, Virtutes coelestes, & mundo superiores Exercitus coeli. Angels, Archangels, Principalities, Authorities, Thrones, Dominions, celestial Powers, and the Armies of Heaven that are above this World.

## The ancient Liturgy of the Church of Jerusalem.

δοξολογεῖν, σοὶ \* εὐχαρισεῖν τῷ<sup>a</sup> πᾶ-  
 σης κτίσεως<sup>b</sup> ὀρατῆς τε καὶ ἀοράτης δημι-  
 γῷ, [τῷ θησαυρῷ τῶν αἰωνίων ἀγαθῶν,  
 τῇ πηγῇ τῇ ζωῆς καὶ τῇ ἀθανασίας, τῷ  
 πάντων Θεῷ καὶ δεσπότη<sup>c</sup>] ὃν ὑμνεῖσιν<sup>c</sup> οἱ  
 ἔρανοὶ καὶ<sup>c</sup> οἱ ἔρανοὶ τῶν ἔρανῶν, καὶ πᾶσα  
 ἡ δύναμις αὐτῶν. <sup>3</sup> ἡλὸς τε καὶ σελήνη,  
 καὶ πᾶς ὁ τῶν ἄστρων χορὸς<sup>d</sup> γῆ<sup>d</sup> καὶ<sup>d</sup> θα-  
 λάσσα, καὶ πάντα τὰ ἐν αὐτοῖς. <sup>†</sup> <sup>e</sup> Ἀγγε-  
 λοι, <sup>6</sup> Ἀρχάγγελοι, <sup>7</sup> Θρόνοι, <sup>8</sup> Κυριότητες,  
<sup>9</sup> Ἀρχαί τε καὶ <sup>10</sup> Ἐξουσίαι, καὶ <sup>11</sup> Δυνά-  
 μεις φοβεραὶ, καὶ τὰ <sup>12</sup> Χερσὶν πολυόρ-  
 μαλα, καὶ τὰ ἐξαπλήρυγα <sup>13</sup> Σεραφίμ, ἃ  
 ταῖς μὲν δυσὶ πτέρυξι κατακαλύπτει τὰ  
 πρόσωπα ἑαυτῶν, ταῖς δὲ δυσὶ τὰς πόδας,  
 καὶ ταῖς δυσὶν ἰπτάμενα<sup>e</sup> κέκραγεν ἕτερον  
 πρὸς ἕτερον, ἀκαπαύστοις σίμασι<sup>h</sup> ἀ-  
 σιγήτοις δοξολογίαις<sup>h</sup> [[τὸν ἐπινίκιον ὕμνον  
 τῆς μεγαλοπρεπῆς σε δόξης λαμπρᾷ τῇ  
 Φωνῇ ἁδοῖα]] βοᾶν<sup>i</sup>, [[δοξολογῆν<sup>i</sup>, κε-  
 κραγότα]] καὶ λέγον<sup>i</sup>,

<sup>a</sup> f. λογικῆς τε καὶ ἀλόγου, rational and irrational, is to be added from St. Cyril.

<sup>c</sup> I have inserted this from Lit. Syr.<sup>d</sup> I have added καὶ, and, from Lit. Syr.<sup>e</sup> See Note (f) in the other Column.

<sup>f</sup> Perhaps all from this to καὶ λέγον<sup>i</sup> and saying, may have been added; and if so, instead of ἃ ὑπο, and κατακαλύπτει cover, read κατακαλύπτουσα covering, without ἃ ὑπο. [And in the English, instead of they fly read flying. But by comparing this with Lit. Clem. I am rather inclin'd to think that no more is to be suspected as an Addition but that part of it which I have inclosed in double Hooks: Unless we suppose that what follows λέγον<sup>i</sup> saying, in that Lit. has also been added.

<sup>h</sup> f. ἀσιγήτου Θεολογία uninterrupted Theology, as in Lit. Syr. or ἀσινῆτοις Θεολογίαις uninterrupted Theologies, as in Lit. Mar. Thus St. Cyril calls this Trisagion τὴν παραδοθεῖσαν ἡμῖν ἐκ τῶν Σεραφίμ Θεολογίαν, the Theology delivered to us by the Seraphim; and, De occurfu Domini, if it be his, τὴν Θεολογίαν τὰ Σερα-  
 φίμ.

St. Cyril in Catech.  
Myft. V.

The Clementine  
Liturgy.

Part of the Liturgies of St. Mark,  
St. Chrystosom and St. Basil.

σης, <sup>3</sup> ἡλίς κ' σελή-  
της ἄστρον καὶ <sup>1</sup> πᾶ-  
σης τῆς κτίσεως λογικῆς  
τι καὶ ἀλόγου, ὁρατῆς τε  
καὶ ἀόρατος, <sup>5</sup> Ἀγγέ-  
λων, <sup>6</sup> Ἀρχαγγέλων,  
<sup>11</sup> Δυνάμεων, <sup>8</sup> Κυ-  
ριοτήτων, <sup>9</sup> Ἀρχῶν,  
<sup>10</sup> Ἐξουσιῶν, <sup>7</sup> Θρόνων,  
τῶν <sup>12</sup> Χερουβιμ τῶν  
<sup>1</sup> πολυπροσώπων δυνά-  
μει, — μνημονεύομεν καὶ τῶν  
<sup>13</sup> Σεραφίμ ἃ ἐν πνεύ-  
ματι ἁγίῳ ἰδεῖσθαι Ὁσαύτως  
παριστηνόντα κύκλῳ τοῦ θρό-  
νου τοῦ Θεοῦ, καὶ ταῖς μὲν  
δυσὶ πτέρυξι καὶ α-  
καλύπτῳ τὸ πρόσω-  
πον, ταῖς δὲ δυσὶ  
τῆς πόδας, καὶ ταῖς  
δυσὶ πτέρυγμα, καὶ  
λέγοντα,

<sup>b</sup> I have here followed  
M. S. Ræ, which gives us  
the true Reading, that  
which is in the Text of  
St. Cyril being plainly cor-  
rupted in this Place.

ὅντως ὄντα Θεὸν <sup>a</sup> — σὲ  
προσκυνῶσιν ἀνάγκη  
μοι στραταίαι Ἀγγέ-  
λων, Ἀρχαγγέλων,  
Θρόνων, Κυριοτήτων,  
Ἀρχῶν, Ἐξουσιῶν,  
Δυνάμεων, Σεραφίμων  
αἰωνίων τὰ Χερουβιμ,  
καὶ τὰ ἐξαπτέρυγα Σε-  
ραφιμ, ταῖς μὲν δυσὶ  
καὶ ἀκαλύπτῳ τῆς  
πόδας, ταῖς δὲ δυσὶ  
τὰς κεφαλὰς, ταῖς  
δὲ δυσὶ πτέρυγμα καὶ  
λέγοντα <sup>b</sup> ἅμα χι-  
λίας χιλιάσιν <sup>c</sup> ἀρχ-  
αγγέλων καὶ μυριάσις  
μυριάσιν Ἀγγέλων,  
ἀκαλύπτως καὶ ἀσι-  
γήτως βοώσας·

<sup>a</sup> Here follows a very  
long Thanksgiving, which  
I have omitted, not on-  
ly because of its great  
Length, but also because  
the Compiler of the *Apost.*  
*Constit.* seems to me to  
have so tamper'd with it,  
that it is not easy to dis-  
tinguish his Additions and  
Alterations from what has  
been originally in it.

<sup>b</sup> Perhaps what here fol-  
lows may have been add-  
ed from *Dan.* vii. 10. and  
*Rev.* v. 11. the Angels and  
Archangels being menti-  
oned immediately before.

<sup>c</sup> De M. S. V.

κύριε Θεέ, πάτερ παντοκράτορ, σὲ αἰνεῖν,  
σὲ ὑμνεῖν, σοὶ εὐχαρισεῖν, σοὶ ἀνθομολο-  
γεῖσθαι — τῷ πνεύματι καὶ ἑρανόν, καὶ τὰ  
ἐν τῷ ἑρανῶ, γῆν, καὶ τὰ ἐν τῇ γῇ, θά-  
λασσαν, πηγὰς, πόταμους, λίμνας, καὶ πάντα  
τὰ ἐν αὐτοῖς —

Lit. Chrys. Ἀξίον καὶ δίκαιον σὲ ὑμνεῖν,  
σὲ εὐλογεῖν, σὲ αἰνεῖν, σοὶ εὐχαρισεῖν, σὲ  
προσκυνεῖν ἐν παντί τέπῳ καὶ διαποθείας  
σε, —

Lit. Bas. — Ἀξίον ὡς ἀληθῶς, καὶ δίκαιον,  
καὶ ὀρέγον τῇ μεγαλοπρεπείᾳ καὶ ἀγιοσωμῆς  
σε, σὲ αἰνεῖν, σὲ ὑμνεῖν, σὲ εὐλογεῖν, σὲ  
προσκυνεῖν, σοὶ εὐχαρισεῖν, σὲ δοξάζειν τὸν  
μόνον ὄντως ὄντα Θεόν —

† What answers to this in Lit. Mar. is  
Σὺ γὰρ εἶ ὑπεράνω πάσης ἀρχῆς καὶ ἐξουσίας,  
καὶ δυνάμεως, καὶ κυριότητος, καὶ πατρὸς ἐνέμ-  
του, ὀνομαζόμενος, καὶ μόνον ἐν τῷ αἰῶνι τῶν  
αἰώνων καὶ ἐν τῷ μέλλοντι. Σοὶ παραστήκωσι  
χιλίας χιλιάδες, καὶ μυρία μυριάδες ἁγίων  
Ἀγγέλων καὶ ἀρχαγγέλων στραταίαι. Σοὶ πα-  
ραστήκωσι τὰ — πολυόμματα Χερουβιμ, καὶ τὰ  
ἐξαπτέρυγα Σεραφιμ, ἃ δυσὶ μὲν πτέρυξι τὰ  
πρόσωπα καλύπτουσι, καὶ δυσὶ τῆς πόδας, καὶ  
δυσὶν ἰπλάμιν, καὶ κέκραγεν ἕτερον πρὸς τὸ

† *Irenæus* L. 2. c. 54. Enarrent numerum Angelorum,  
& ordinem Archangelorum, demonstrent Thronorum  
Sacramenta, & doceant diversitates Dominationum,  
Principatum, & Potestatum atque Virtutum. *Let them*  
*tell the Number of the Angels, and the Order of the Arch-*  
*angels, let them show the Mysteries of the Thrones, and teach*  
*the Differences of the Dominions, Principalities, Authori-*  
*ties and Powers.* [ *Nota Eufr.* in loc. Quibus si addas

The present Liturgy of St. *James*.

worship Thee, <sup>a</sup> to glorify Thee", to give Thanks unto Thee, the Maker of all Creatures visible and invisible ; <sup>b</sup> the Treasure of eternal good Things ; the Fountain of Life and Immortality, the God and Governour of the Universe". To whom <sup>c</sup> the Heaven of Heavens sing Praise, with all their Hosts : the Sun and Moon, and the whole Choir of Stars : The Earth, <sup>d</sup> Sea, and all things that are in them : <sup>e</sup> *Jerusalem* the heavenly <sup>f</sup> Assembly", the Church of the first-born that are written in Heaven, <sup>g</sup> the Spirits of just Men and Prophets, the Souls of Martyrs and Apostles." \* The Angels, Archangels, Thrones, Dominions, Principalities, Authorities, and tremendous Powers ; The many-eyed Cherubim, and the Seraphim with six Wings, who with twain cover their Faces, and with twain their Feet, and with twain they fly, crying one to another, with never-ceasing Voices, <sup>h</sup> and uninterrupted Shouts of Praise", singing with a loud Voice the triumphal Hymn to thine exalted Glory, shouting, <sup>i</sup> glorifying", crying aloud, and saying,

The ancient Liturgy of the Church of *Jerusalem*.

to worship Thee, to glorify Thee, to give Thanks to Thee, the Maker of <sup>a</sup>all Creatures <sup>b</sup> visible and invisible ; [the Treasure of eternal good Things ; the Fountain of Life and Immortality, the God and Governour of the Universe ;] To whom <sup>c</sup> <sup>a</sup> the Heaven and" the Heaven of Heavens sing Praise, with all their Hosts : <sup>3</sup> The Sun and Moon, and the whole Choir of Stars : <sup>4</sup> The Earth, <sup>d</sup> and" Sea, and all things that are in them : <sup>†</sup> <sup>e</sup> <sup>5</sup> The Angels, <sup>6</sup> Archangels, <sup>7</sup> Thrones, <sup>8</sup> Dominions, <sup>9</sup> Principalities, <sup>10</sup> Authorities, and <sup>11</sup> tremendous Powers : The <sup>12</sup> many-eyed Cherubim, and the <sup>13</sup> Seraphim with six Wings, who with twain cover their Faces, and with twain their Feet, and with twain they fly, <sup>f</sup> crying one to another, with never-ceasing Voices, <sup>g</sup> and uninterrupted Shouts of Praise", [[singing with a loud Voice the triumphal Hymn to thine exalted Glory, shouting, glorifying, crying aloud,]] and saying,

*Opus. This [Child] the Seraphim theologise [i. e. celebrate his Divinity] p. 323.*

\* Vid. *Just. M. Dial.* p. 119, 120.

*St. Cyril in Catech.*  
Myft. V.

and Sea, <sup>3</sup> the Sun and Moon, the Stars, and <sup>1</sup> all Creatures rational and irrational, visible and invifible, the <sup>5</sup> Angels, <sup>6</sup> Archangels, <sup>11</sup> Powers, <sup>8</sup> Dominions, <sup>9</sup> Principalities, <sup>10</sup> Authorities, <sup>7</sup> Thrones, of <sup>12</sup> the Cherubim with <sup>b</sup> \* many Eyes in power,—we make mention alfo of <sup>13</sup> the Seraphim which *Iſaiab* ſaw in the holy Spirit ſtanding about the Throne of God, and with two Wings covering their Faces, and with two their Feet, and with two flying, and ſaying,

\* Or, many Faces.

*The Clementine*  
Liturgy.

Hymns to Thee the true God <sup>a</sup>—  
—The innumerable Hoſts of Angels, Archangels, Thrones, Dominions, Principalities, Authorities, Powers, thine everlaſting Armies worſhip Thee, The Cherubim, and the Seraphim with fix Wings, with twain covering their Feet, with twain their Heads, and with twain flying, and ſaying ; <sup>b</sup> together with thouſand thouſands <sup>c</sup> of Archangels<sup>d</sup>, and ten thouſand times ten thouſand of Angels, crying inceſſantly with uninterrupted Shouts of Praise,

Part of the Liturgies of *St. Mark*,  
*St. Chryſoſtom* and *St. Baſil*.

God, Father Almighty, to praiſe Thee, to ſing Hymns to Thee, to give Thanks to Thee, to confeſs unto Thee—who madeſt Heaven, and all things that are in Heaven ; the Earth, and all things that are in the Earth ; the Sea, the Fountains, Rivers, Lakes, and all things that are in them——

*Lit. Chryſ.* It is meet and right to ſing Hymns to Thee, to bleſs Thee, to praiſe Thee, to give Thanks to Thee, to worſhip Thee, in all Places of thy Dominion,——

*Lit. Baſ.* It is very meet and right, and becoming the Majeſty of thy Holineſs, to praiſe Thee, to ſing Hymns to Thee, to bleſs Thee, to worſhip Thee, to give Thanks to Thee, to glorify Thee, the only true God.

†—*Lit. Mar.*—For thou art above all Principality, Authority, Power, and Dominion, and every Name that is named, not only in this World, but alſo in that which is to come. Thouſand thouſands, and ten thouſand times ten thouſand holy Angels and Archangels, thy Armies, ſtand before Thee. Before Thee ſtand the—many-eyed Cherubim, and the Seraphim with fix Wings, who with twain cover their Faces, and with twain their Feet, and with twain they fly, crying one to an-

*Cherubim & Seraphim, novem comperies. To which if you add the Cherubim and Seraphim, you will find nine Orders.]* But theſe different Names taken from different Places of Scripture, do not prove that there are exactly ſo many angelical Orders, for ſome of them may perhaps coincide.



The present Liturgy of St. James.

The ancient Liturgy of the Church  
of Jerusalem.

Pop.

"ΑγιϞ, "ΑγιϞ, "ΑγιϞ, "Κύριε" Σα-  
βαώθ, πλήρης ὁ ἔρανός κ' ἡ γῆ τῆς δόξης  
σ'· Ὡσαννά ὁ ἐν τοῖς ὑψίστοις· εὐλογη-  
μένϞ ὁ ἐρχόμενϞ ἐν ὀνόματι Κυρίου· Ὡσαν-  
νά ὁ ἐν τοῖς ὑψίστοις.

Sacerd.

"ΑγιϞ εἰ βασιλεῦ τῶν αἰώνων, κ' πά-  
σης ἀγιοσύνης <sup>b</sup> κύριε· κ' δώλῃς· "ΑγιϞ κ'·

<sup>a</sup> L. Κύριε, as in St. Cyril and in Lit. Clem. Mar.  
Cbrys. and Bas.

<sup>b</sup> De Lit. Syr.

Pop.

† "ΑγιϞ, "ΑγιϞ, "ΑγιϞ, Κύριε  
Σαβαώθ πλήρης ὁ ἔρανός κ' ἡ γῆ τῆς δό-  
ξης σ'.

Ὡσαννά ὁ ἐν τοῖς ὑψίστοις· εὐλογημένϞ  
ὁ ἐρχόμενϞ ἐν ὀνόματι κυρίου· Ὡσαννά ὁ  
ἐν τοῖς ὑψίστοις.

Sacerd.

† "ΑγιϞ εἰ βασιλεῦ τῶν αἰώνων, κ'  
πάσης ἀγιοσύνης δώλῃς· "ΑγιϞ κ' ὁ μονο-

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St. Cyril in Catech.  
Myft. V.

The Clementine  
Liturgy.

Part of the Liturgies of St. Mark,  
St. Chrysostom and St. Basil.

ἕτερον ἀκαλαπάυτοις σίμασι, καὶ ἀσσιγήτοις.  
θεολογίαις, τὸ ἐπινίκιον καὶ τρισάγιον ὕμνον  
ἄδοντα, βοῶντα, δοξολογῶντα, κεκραγόντα καὶ  
λέγοντα τῇ μεγαλοπρεπείᾳ σε δόξῃ,

Lit. Chrys. καὶ τοὶ παρρησιασὶ χιλιάδες  
ἀρχαγγέλων καὶ μυριάδες ἀγγέλων, τὰ Χερου-  
βιμ, καὶ τὰ Σεραφίμ, ἐξαπέρυγα, πολυόμ-  
μα, μετάρσια, περὶ τὸν ἐπινίκιον ὕμνον  
ἄδοντα, βοῶντα, κεκραγόντα καὶ λέγοντα,

Lit. Bas. σὲ γὰρ αἰνεῖσιν ἄγγελοι, ἀρχ-  
ἄγγελοι, θρόνοι, κυριότητες, ἀρχαὶ, ἐξουσίαι,  
δυναμεις, καὶ τὰ πολυόμματα Χερουβιμ, σὺ  
παρίστανται κύκλῳ τὰ Σεραφίμ, ἐξ ἀπέρυγες  
τῶ ἐνὶ, καὶ ἐξ ἀπέρυγες τῶ ἐνὶ, καὶ ταῖς μὲν δυσὶ  
κατακαλύπτει τὰ πρόσωπα ἑαυτῶν, ταῖς  
δὲ δυσὶ τὰς πόδας, καὶ ταῖς δυσὶ περιμένει,  
κέκραγεν ἕτερον πρὸς τὸ ἕτερον ἀκαλαπαύ-  
τοις σίμασι, ἀσσιγήτοις δοξολογίαις τὸν  
ἐπινίκιον ὕμνον ἄδοντα, βοῶντα, κεκραγόντα,  
καὶ λέγοντα.

Ἄγιος, Ἄγιος,  
Ἄγιος, Κύριος Σα-  
βαώθ \* \* \*

\* Here St. Cyril, with-  
out taking any notice of  
the following Thank-  
giving introductory to  
the Words of Institution,  
of the Words of Institu-  
tion themselves, or of  
the Prayer of Oblation,  
passeth immediately to  
the Invocation, thus, διὰ  
τῆτο γὰρ τῇ παραδοθεί-  
σαν ἡμῖν ἐκ τῶν Σεραφίμ  
θεολογίαις

Pop.

Ἄγιος, Ἄγιος,  
Ἄγιος, Κύριος Σα-  
βαώθ πλήρης ὁ ἔ-  
ρανός καὶ ἡ γῆ τὴν δόξῃ  
αὐτοῦ. εὐλογητός εἰς  
τὰς αἰῶνας. Ἀμήν.

Sacerd.

Ἄγιος γὰρ εἰς ὡς  
ἀληθῶς, καὶ πανά-

† So it is also in Lit. Chrys. and Bas.

But Lit. Mar. has only Ἄγιος, Ἄγιος,  
Ἄγιος, Κύριος Σαβαώθ πλήρης ὁ ἔρανός καὶ  
ἡ γῆ τὴν ἀγίαν σε δόξῃ. And then the  
Priest subjoins, πλήρης [γὰρ] ἐστὶν ὡς ἀλη-  
θῶς ὁ ἔρανός, καὶ ἡ γῆ τὴν ἀγίαν σε δόξῃ  
διὰ τὴν ἐπιφανείαν—

‡ Lit. Chrys. Ἄγιος εἰ καὶ πανάγιος, σὺ,  
καὶ ὁ μονογενὴς σε υἱός, καὶ τὸ πνεῦμά σε τὸ  
ἅγιον, ἅγιος εἰ—

Lit. Bas. Ἄγιος εἰ ὡς ἀληθῶς καὶ πα-  
νάγιος, καὶ ἐκ ἐστὶ μέτρον τῇ μεγαλοπρεπείᾳ  
τῆς ἀΓιοσύνης σε, καὶ ὅπως ἐν πάσι τοῖς

The present Liturgy of St. James.

The ancient Liturgy of the Church  
of Jerusalem.

People.

Holy, Holy, Holy, Lord of Sabaoth,  
Heaven and Earth are full of thy  
Glory.

Hosanna in the highest: Blessed be  
he that cometh in the Name of the  
Lord: Hosanna in the highest,

Priest.

Holy art thou, O eternal King, and  
the Lord and giver of all holiness: Holy  
is

People.

† Holy, Holy, Holy, Lord of  
Sabaoth, Heaven and Earth are full of  
thy Glory.

Hosanna in the highest: Blessed be  
he that cometh in the Name of the  
Lord: Hosanna in the highest.

Priest.

‡ Holy art thou, O eternal King,  
and the Giver of all Holiness: Holy is  
thine

St. Cyril in Catech.  
Myst. V.

The Clementine  
Liturgy.

Part of the Liturgies of St. Mark,  
St. Chrysostom and St. Basil.

other with never-ceasing Voices, and uninterrupted Theologies, singing the triumphal and thrice holy Hymn, shouting, glorifying, crying aloud and saying to thine exalted Glory,

*Lit. Chrys.*—although thousands of Archangels, and ten thousands of Angels stand before thee, the Cherubim, and the Seraphim, with six Wings, and many Eyes, aloft, upon the Wing singing the triumphal Hymn, shouting, crying aloud, and saying,

*Lit. Bas.* The Angels, Archangels, Thrones, Dominions, Principalities, Authorities, Powers, and the many-eyed Cherubim, praise Thee; before Thee stand round the Seraphim, each of them with six Wings, who with twain cover their Faces, with twain their Feet, and with twain they fly, crying one to another with never-ceasing Voices, and uninterrupted Shouts of Praise, singing the triumphal Hymn, shouting, crying aloud, and saying,

People.

Holy, Holy,  
Holy, Lord of Sa-  
baoth, \* \* \* \*

διελογίαν τούτων λόγον,  
ὅπως κοινωνοὶ τῆς ὑμῶν δόξης  
ταῖς ὑπεραστέροις γυνόμεθα  
σεβασταῖς· ἵνα ἀσίστητος  
ἰσχυρὸς διὰ τῶν πνευματικῶν  
τούτων ὕμνων παρακαλῶμεν,  
etc. for we therefore say  
this Theology delivered to  
us by the Seraphim, that  
in our Hymns we may com-  
municate with the heavenly  
Host; that so sanctifying  
ourselves

Holy, Holy,  
Holy, Lord of Sa-  
baoth, Heaven and  
Earth are full of  
his Glory. Blessed  
be he for ever-  
more. Amen.

Priest.

For thou art  
truly holy and

† — Lin. 2. — *Lit. Mar.*—Holy,  
Holy, Holy, Lord of Sabaoth, Heaven  
and Earth are full of thy holy Glory—  
[for] Heaven and Earth are indeed  
full of thy holy Glory, by the Mani-  
festation——

‡ *Lit. Chrys.* Holy, and most holy  
art Thou, and thy only begotten Son,  
and thy Holy Spirit, Holy art Thou—

*Lit. Bas.* Thou art truly holy and  
most holy, and the Majesty of thy  
Holiness is unlimited; Thou art holy

## The present Liturgy of St. James.

ὁ μονογενὴς σου υἱός, ὁ Κύριος ἡμῶν Ἰησοῦς Χριστός, δι' ἃ τὰ πάντα ἐποίησας Ἄγιον δι' καὶ τὸ Πνεῦμά σου τὸ ἅγιον, τὸ ἐριυνῶν τὰ πάντα, καὶ τὰ βάθρῃ σου τῷ Θεῷ. Ἄγιος εἰ παντοκράτωρ, παντοδύναμις, ἁγὰθὲ, φοβερὲ, εὐπλάγχυν, ὁ συμπαθὴς μάλιστα περὶ τὸ πλάσμα τὸ σὸν ἐπιείκεις ἀπὸ γῆς ἀνθρώπων κατ' εἰκόνα σὴν καὶ ὁμοίωσιν ὁ χαρισάμενος αὐτῷ τὴν τῷ παραδείσῃ ἀπολαυσιν· παραβάλλῃ δι' τὴν ἐνδοξάν σου, καὶ ὀκνεσθῆναι, τῷτον ἔπαρεδίδες ἔδδ' ἐκκαλέλινπες ἁγὰθῃ, ἀλλ' ἐπαίδευσας αὐτὸν ὡς εὐπλάγχυν· πατήρ, ἐκάλεσας αὐτὸν διὰ νόμου, ἐπαυδαλῶνσας αὐτὸν διὰ τῶν προ-

\* In Lit. Syr. *terribilis, bonus, cum unigenito filio tuo, qui passionum particeps fuit, & maxime propter hominem figmentum tuum, quem e terra formasti, & concessisti illi delicias paradisi: terrible, good, together with thy only begotten Son, who became passible, and that for the sake of Man the Workmanship of thy Hands, whom thou didst form out of the Earth, and gavest him the Delights of Paradise.*

† Lit. Syr. & and, as above.

## The ancient Liturgy of the Church of Jerusalem.

γῆς σου υἱός, ὁ Κύριος ἡμῶν Ἰησοῦς Χριστός, δι' ἃ τὰ πάντα ἐποίησας. Ἄγιον δι' καὶ τὸ Πνεῦμά σου τὸ ἅγιον, τὸ ἐριυνῶν τὰ πάντα, καὶ τὰ βάθρῃ σου τῷ Θεῷ. Ἄγιος εἰ παντοκράτωρ, παντοδύναμις, ἁγὰθῃ, φοβερὲ, εὐπλάγχυν, ὁ συμπαθὴς μάλιστα περὶ τὸ πλάσμα τὸ σὸν, ἥ ποιήσας ἀπὸ γῆς ἀνθρώπων κατ' εἰκόνα σὴν \* καὶ χαρισάμενος αὐτῷ τὴν τῷ παραδείσῃ ἀπολαυσιν· παραβάλλῃ δι' τὴν ἐνδοξάν σου, καὶ ὀκνεσθῆναι τῷτον ἔπαρεδίδες, ἔδδ' ἐκκαλέλινπες ἁγὰθῃ, ἀλλ' ἐπαίδευσας αὐτὸν ὡς εὐπλάγχυν· πατήρ, ἐκάλεσας αὐτὸν διὰ νόμου, ἐπαυδαλῶνσας αὐτὸν διὰ τῶν προφητῶν. ὕστερον

\* I have omitted *ὁ, who*, because I think the Sense is plainer without it. Vid. *Atban. de Incarn. Verb.* p. 56. Ed. Colon.

† Why I have omitted καὶ ὁμοίωσιν, and *Likeness*, will appear from Origen. *cont. Cels.* l. 4. p. 180. εἰ μὴν τοι εἰκόνα [Κεῖνος] διαφορᾷ τῷ κατ' εἰκόνα Θεοῦ γινώσκῃ τὸν ἀνθρώπου, πρὸς τὸν κατ' ὁμοίωσιν. καὶ ὅτι ἀναβέβηται εἰς ἐκείνην ὁ Θεός, Ποιήσωμεν ἀνθρώπου κατ' εἰκόνα καὶ ὁμοίωσιν ἡμῶν· ποιεῖται δὲ ὁ Θεός τὸν ἀνθρώπου κατ' εἰκόνα Θεοῦ, ἀλλ' ἔχῃ καὶ κατ' ὁμοίωσιν ἡμῶν. If [Celsus] had known the Difference betwixt Man's being made after the Image of God, and being after his Likeness; and that it is written that God said, Let us make Man after our Image and Likeness; and God made Man after the Image of God, but and after his Likeness is not now added. And thus also it will better answer to what comes afterwards in this Hymn, ἵνα ἰδῶν τὴν σὴν εἰκασίαν εἰκόνα, that by his coming he might renew his Image in us, without any mention of ὁμοίωσιν Likeness.

† I have put καὶ, and, instead of ὁ, who, from Lit. Syr.

† St. Cyr. p. 152. ἐχ' ὑπεριδὼν τὸ γένος ἡμῶν ἀποδοκίμων, and not despise lost Mankind.

† Though it be thus also not only in Lit. Syr. but in Lit. Mar. yet since the Apostle, Gal. iii. ascribes the παιδαγωγία Pedagogy to the Law, I would rather incline to read it ἐπαυδαλῶνσας αὐτὸν διὰ νόμου, ἐκάλεσας αὐτὸν [or rather ἐκάλεσας αὐτὸν, Heb. i.] διὰ τῶν προφητῶν; train him up by the Pedagogy of the Law, and recal him [or rather, speak unto him] by the Prophets; or yet more simply, ἐπαυδαλῶνσας αὐτὸν διὰ νόμου καὶ προφητῶν; and train him up by the Pedagogy of the



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is thine only begotten Son, our Lord Jesus Christ, by whom thou madest the Worlds: Holy also is thy Holy Spirit, who searcheth all things, even the Depths of thee, O God. Holy art thou who rulest over all, ' Almighty and good God, terrible, yet full of Compassion: But especially indulgent to the Workmanship of thy own Hands; who didst make Man formed out of the Earth after thy own Image and Likeness <sup>d</sup>, who" graciously gavest him the Enjoyment of Paradise: And when he had lost his Happiness by transgressing thy Commandment, Thou of thy Goodness didst not despise nor abandon him, but didst discipline him as a merciful Father, recal him by the Law, and train him up by the Pedagogy of the Prophets: And last of

The ancient Liturgy of the Church of *Jerusalem*.

thine only begotten Son, our Lord Jesus Christ, by whom thou madest the Worlds: Holy also is thy Holy Spirit, who searcheth all things, ev'n the Depths of thee, O God. Holy art thou who rulest over all, Almighty and good God, terrible, yet full of Compassion: But especially indulgent to the Workmanship of thy own Hands; ' || *for thou* didst make Man, formed out of the Earth, after thy own Image\*, <sup>b</sup> and" graciously gavest him the Enjoyment of Paradise: And when he had lost his Happiness by transgressing thy Commandment, thou of thy Goodness didst † not despise nor abandon him; but didst discipline him as a merciful Father, ' recal him by the Law, and train him up by the Pedagogy of the Prophets." And last of

*the Law and the Prophets.* Thus St. Cyril, p. 64. ὁ δὲ νόμος ὁ παιδαγωγός—καταγωγός, who train'd us up—by the Pedagogy of the Law and the Prophets.—Vid. *Clem. Alex. Ped. l. 1. c. 11. p. 155.*

St. Cyril in Catech.  
Myft. V.

The Clementine  
Liturgy.

Part of the Liturgies of St. Mark,  
St. Chrysostom, and St. Basil.

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*holy Spirit, and makes an ample Supplication, not that a Torch let down from above may consume the Gifts laid in open View, but that Grace lighting on the Sacrifice may by it inflame the Hearts of all.* Again, L. 6. p. 234. "Ὁτ' αὖ δὲ τὸ Πνεῦμα τὸ ἅγιον καλῶ, καὶ τὴν θριαμβεύσαντι ἐκκλησίᾳ δοῖται. When he invokes the holy Spirit, and consummates the tremendous Sacrifice. And Hom. 32. in Carmes. appellat. "Ὁταν ἱερεὺς πρὸ τῆς τραπέζης ὁ ἱερεὺς τὰς χεῖρας ἀνελθὼν εἰς τὸν οὐρανόν, καλῶν τὸ Πνεῦμα τὸ ἅγιον τὴν παρασκευάσαι καὶ ἀνασθαι. When the Priest stands before the Table, stretching out his Hands to Heaven, invoking the holy Spirit to come and give the Contact. Accordingly Greg. Nyssen. Orat. 37. quæ est magna Catechetica dicitur, expressly ascribes the Consecration to both, 'Ὁ ἁγίος ἀγαλλῆσαι διὰ λόγου Θεοῦ καὶ ἱεροῦς — πρὸς τὸ σῶμα τὸ Λόγου μελαινόμενον, καθὼς εἰρήσας ἐν τῷ Λόγῳ, ἐν τῷ ἐν τῷ σῶματι. The Bread is sanctified by the Word of God and Prayer [alluding to 1 Tim. iv. 5.] being changed into the Body of the Logos, as it was said by the Logos, that This is my Body. And Origen in Matth. xv. T. 2. p. 27. Sanctificatur per verbum Dei & per obsecrationem. It is sanctified by the Word of God and Prayer. And this may perhaps direct us to understand that difficult Passage in Just. M. Ap. 1. p. 129.

most holy, the highest and most highly exalted for ever. Holy also is thine only begotten Son, our Lord and God, Jesus [the] Christ: who—did not despise lost Mankind, but—after the Admonition of the Law, after the Reproofs of the Prophets, —he who was Man's Creator, was pleased himself, according to thy Will, to become Man, —and to appease thee his God and Father; God the Logos, the beloved Son, being made of a Virgin, and made Flesh,—of the Seed of *David* and *Abraham*; —he who forms all that are born, was himself formed in the Womb of a Virgin; he who was without Flesh, was made Flesh; he who was be-

also in all thy Works, for in Righteousness and true Judgment hast Thou done all things to us——

†—*Lit. Mar.*—Who madest Man after thy own Image, and after thy Likeness, and didst graciously give him the Delights of Paradise. And when he had transgressed, thou of thy Goodness didst not despise nor abandon him, but didst again recal him by the Law, and train him up by the Pedagogy of the Prophets, thou didst reform and renew him by—thy only begotten Son, our Lord, and God, and Saviour Jesus Christ.

—*Lit. Bas.*—For thou didst form Man of the Dust of the Earth, and didst honour him with thy Image, O God; thou didst place him in a Paradise of Pleasure promising him immortal Life, and the Enjoyment of eternal good things upon his Observance of thy Commands: But when he disobeyed Thee, the true God who created him, being seduced by the Deceit of the Serpent; and became subject to Death by his own Transgression; Thou, O God, in thy just Judgment, didst banish him out of Paradise into this World, and didst reduce him again to the Earth from which he was taken; yet so as by thy Oeconomy to prepare for him a Regeneration unto that Salvation, which is in thy Christ. For thou didst not for ever cast off thy Workmanship which of thy Goodness thou hadst made, nor forget what thy



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Φηλῶν. ὕστερον δὲ αὐτὸν τὸν μονογενῆ σὺ υἱὸν  
 ὁ Κύριον ἡμῶν Ἰησοῦν Χριστὸν ἐξαπέστει-  
 λας εἰς τὸ κόσμον, ἵνα ἐλθὼν, τὴν σὺν  
 ἀνανεώσῃ ἢ καὶ ἀνείρῃ εἰκόνα· ὃς καλεσθὼν  
 ἐκ τῶν ἑρηνῶν καὶ σαρκωθεὶς ἐκ Πνεύμα-  
 τος ἁγίου καὶ Μαρίας τῆς παρθένης καὶ δι-  
 ούκων στυανατραφεὶς τε τοῖς ἀνθρώποις,  
 πάντα ὥκοιόμηντε πρὸς σωτηρίαν τῶν γνῶ-  
 ῶν· μέλλων δὲ πᾶν ἐκείσιν ἢ καὶ ζωποιοῖν  
 διὰ σταυρῶν θάνατον ὁ ἀναμάρτητος ὑπὲρ  
 ἡμῶν τῶν ἀμαρτωλῶν καὶ ἀδέχεται, ἐν τῇ  
 νυκτὶ ἢ παρεδίδωκε, \* μᾶλλον δὲ ἑαυτὸν πα-  
 ρεδίδωκε ὑπὲρ τοῦ κόσμου ζωῆς καὶ σωτη-  
 ρίας,

<sup>a</sup> De Lit. Syr.

<sup>b</sup> De Lit. Syr.

<sup>c</sup> De Lit. Syr.

<sup>d</sup> De Lit. Syr.

<sup>e</sup> De Lit. Syr.

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δὲ αὐτὸν τὸν μονογενῆ σὺ υἱὸν τοῦ Κυρίου  
 ἡμῶν Ἰησοῦν Χριστὸν ἐξαπέστειλας εἰς τὸν  
 κόσμον, ἵνα ἐλθὼν, τὴν σὺν ἀνανεώσῃ [καὶ  
 ἀνείρῃ] εἰκόνα· \* ὃς καλεσθὼν ἐκ τῶν  
 ἑρηνῶν καὶ σαρκωθεὶς ἐκ Πνεύματος ἁγίου  
 καὶ Μαρίας τῆς παρθένης στυανατραφεὶς  
 τε τοῖς ἀνθρώποις, πάντα ὥκοιόμηντε πρὸς  
 σωτηρίαν τῶν γνῶν ἡμῶν· μέλλων δὲ τὸ ἐκεί-  
 σιν καὶ ζωποιοῖν διὰ σταυρῶν θάνατον ὁ ἀνα-  
 μάρτητος ὑπὲρ ἡμῶν τῶν ἀμαρτωλῶν κα-  
 ταδέχεται, † ἐν τῇ νυκτὶ ἢ παρεδίδωκε  
 || μᾶλλον δὲ ἑαυτὸν παρεδίδωκε ὑπὲρ τοῦ  
 κόσμου ζωῆς καὶ σωτηρίας,

\* S. Cyril, p. 51. ὁ τοῦ μονογενὸς υἱὸς τοῦ Θεοῦ — ἐκ  
 ἑρηνῶν καλεσθὼν — γεννηθεὶς ἐκ ἁγίας παρθένης, καὶ ἁγίου  
 Πνεύματος — σαρκωθεὶς. This only begotten Son of God  
 — descended from Heaven — being born of the holy Vir-  
 gin by the Holy Ghost — incarnate.

|| ἑαυτὸν ἀβιδοῦρον παραδίδωκε, Offering up himself a  
 Ransom. St. Cyril, p. 167.

St. Cyril in Catech.  
Myst. V.The Clementine  
Liturgy.Part of the Liturgies of St. Mark,  
St. Chrysostom and St. Basil.

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p. 129. which by only adding the Copulative *καὶ* and, (which might easily have been omitted in transcribing) will become very plain, thus, *ὅπως καὶ τὸν δι' ἑσχέρων λόγον τὴν παρ' αὐτῶν εὐχαριστηθεῖσαν προσφῶν. So the Food which is eucharistified by Prayer [and] the Word spoken by him.* As to the Prayer of Oblation, St. Cyril plainly supposeth it, when he talks the Eucharist immediately after, *τὴν πνευματικὴν θυσίαν, τὴν ἀναιμαῖστον λατρίαν. The spiritual Sacrifice, the unbloody service;* (as *Athenag.* long before says of it, *Leg. pro Christ.* p. 49. καὶ τοὶ προσφέρουσιν διὸν ἀναιμάστον θυσίαν, καὶ τὴν λογικὴν προσάγειν λατρίαν. Yet we ought to offer the unbloody Sacrifice, and to present the reasonable [i. e. mystical, or spiritual] Service;) and says, *ἐπὶ τῆς θυσίας ἐκείνης τὸ ἱλασμὸν παρακαλῶμεν τὸν Διόν by this propitiatory Sacrifice we beseech God;* and a little after, *Χριστὸν ἱστασάμενον ὑπὲρ τῶν ἡμετέρων ἁμαρτημάτων προσφέροντα ἐξιλασμένοι ὑπὲρ αὐτῶν καὶ ἡμῶν τὸν φιλάδελφον; we offer Christ slain for our sins, propitiating the Lover of Men both for them and ourselves.* And this also plainly shews that the Christian Sacrifice was not an Oblation only of the bare Primitiae, to give Thanks to God as the Author of all the good things we enjoy, and to acknowledge his Dominion over us; but that it was an Oblation of them as so far consecrated by the

Words

ἡγιασθεὶς ἐν χερσὶ γενηθῆναι. — ἐφανέρωσέ σε τὸ ὄνομα τοῦ αἵνῶσιν αὐτὸ, — τὸν εὐσέβειαν ἀνεζωπύρωσε, τὸ θείλημα σε ἐπλήρωσε, τὸ ἔργο, ὃ ἔδωκας αὐτῷ ἐτελείωσε; καὶ ταῦτα πάντα κάλορ θάσας, χερσὶν ἀνέμων κάλαζε θείας — παραδοθείς Πίλῳ τῷ ἡγεμόνι — σαυρῷ προσηλώθη ὁ ἀπαθής, καὶ ἀπέθανεν ὁ τῇ φύσει ἀθάνατος, καὶ ἐτάφη ὁ ζωποιοῦς, ἵνα πάθῃς λύση καὶ θανάτῳ ἐξέλῃται τάχα τὰς δι' ἡμῶν παρεγένετο, καὶ ῥήξῃ τὰ δεσμὰ τὰ διαβόλα, καὶ ῥύσῃται τὰς ἀνθρώπους ἐκ τῆς ἀπάτης αὐτῆς; καὶ ἀνέστη ἐκ νεκρῶν τῇ

ἐδὲ ἐπελάθῃ ἔργα χερῶν σε, ἀλλ' ἐπιστάτω πολυτρόπως διὰ σωτήριον ἐλεος σε. προσφῆτας ἐξαπέστειλας, ἐποίησας θαύματα διὰ τῶν ἁγίων σε τῷ καθ' ἐκάστην ἡμέραν εὐαρεστησάντων σοί. ἐλάλησας ἡμῖν διὰ σῶματός τ' δέλων σε τῶν προσφῆτων, προκαταγγέλλων ἡμῖν τὸ μέλλεσθαι ἑσθλὴν σωτηρίαν· νέμον ἔδωκας εἰς βοήθειαν· ἀγγέλας ἐπέστειλας φύλακας, ὅτε ὃ ἦλθε τὸ πλήρωμα τῶν καιρῶν, ἐλάλησας ἡμῖν ἐν αὐτῷ τῷ υἱῷ σε, δι' ὃ καὶ τὰς αἰῶνας ἐποίησας. ὃς ὢν ἀπαύσασμα τῆς δόξης σε, καὶ κατακλήρη τῆς ὑποστάσεώς σε, φέρων τε τὰ πάντα τῷ ῥήματι τῷ διωμένῳ αὐτῷ, καὶ κηρυττάμενον ἡγήσασθαι τὸ εἶναι ἴσα σοὶ τῷ θεῷ καὶ πατρί· ἀλλὰ θεὸς ὢν περιαιώνιος, ἐπὶ τῆς γῆς ὁφθῇ, καὶ πῶς ἀνθρώποις σιωπῶντες φησὶ, καὶ ἐκ παρθένου ἁγίας σαρκωθείς, ἐκείνασιν ἑαυτὸν μορφὴν δέχας λαβῶν, σύμμορφος γενόμενος τῷ σώματι τῷ ταπεινώσεως ἡμῶν, ἵνα ἡμᾶς συμμόρφως ποιήσῃ τῷ εἰκότι τῷ δόξης αὐτοῦ. ἐπειδὴ γὰρ δι' ἀνθρώπου ἡ ἁμαρτία εἰσῆλθεν εἰς τὸ κόσμον, καὶ διὰ τῆς ἁμαρτίας ὁ θάνατος, εὐδόκησεν ὁ μοιρογνῆς σε υἱός, ὃς ὢν ἐκ τοῖς κόλποις σε τῷ θεῷ καὶ πατρί, γηρόμενος ἐκ γυναικὸς τῆς ἁγίας θεοτόκου καὶ αἰὲ παρθένου Μαρίας, γηρόμενος ὑπὸ νόμον, κατακρίναι τὸν ἁμαρτίαν ἐν τῇ σαρκὶ αὐτῇ· ἵνα οἱ ἐν τῷ Ἀδὰμ ἀποθνήσκοντες ζωοποιηθῶσιν ἐν αὐτῷ τῷ Χριστῷ σε καὶ ἐμπολιτευσάμενος τῷ κόσμῳ

The present Liturgy of St. *James*.

all thou didst send thine own only begotten Son, \* our Lord Jesus Christ" into the World, that by his coming he might renew <sup>b</sup> and revive" thy Image in us ; who descended <sup>c</sup> from Heaven," and was incarnate by the Holy Ghost of the Virgin *Mary*, the Mother of God, conversed with Mankind, and directed his whole Dispensation to our Salvation. And when the Hour was come that he who had no Sin was to suffer a voluntary <sup>d</sup> and life-giving" Death <sup>d</sup> upon the Cross" for us Sinners, in the same Night that he was betrayed, \* or rather offered up himself" for the Life and Salvation of the World,

The ancient Liturgy of the Church of *Jerusalem*.

all thou didst send thine own only begotten Son our Lord Jesus Christ into the World, that by his coming he might renew [and revive] thy Image in us ; \* who descended from Heaven, and was incarnate by the Holy Ghost of the Virgin *Mary*, conversed with Mankind, and directed his whole Dispensation to our Salvation. And when the Hour was come, that he who had no Sin was to suffer a voluntary and life-giving Death upon the Cross for us Sinners, † in the same Night that he was betrayed, || or rather offered up himself for the Life and Salvation of the World,

**St. Cyril in Catech.  
Myst. V.**

**The Clementine  
Liturgy.**

**Part of the Liturgies of St. Mark,  
St. Chrysostom and St. Basil.**

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Words of Institution as to be made the Antitypes, or instituted Representatives of the Body and Blood of Christ. Thus also *Macarius Egypt.* *Ham. 27.* *ὑποσφίσις ἁγίου τοῦ οἴνου Ἀσκήτωνος τῆς σαρκὸς αὐτοῦ καὶ αἵματος.* *Bread and Wine are offered, the Antitype of his Body and Blood.* And *Greg. Naz. Orat. 1. Apol.* *ὑποσφίσις—τὴν τῶν μυστήρων μυστήριον Ἀσκήτωνος.* *To offer the Antitype of the great Mysteries.* This likewise plainly appears from *St. Cyprian's* 63d Epist. where he says, *Utique id nos — facere oportet, quod Christus fecit, & quod faciendum esse mandavit—[qui] Sacrificium Patri seipsum primus obtulit, & hoc in sui Commemorationem præcepit. We ought—to do that which Christ did, and which he commanded to be done—[who] first offered himself a Sacrifice to the Father, and commanded us to do this in Commemoration of him.* And again in the same Ep. *Qui Sacrificium Deo Patri obtulit—panem & vinum, suum scilicet Corpus & Sanguinem; Who offered a Sacrifice to God the Father—Bread and Wine, to wit, his own Body and Blood.* And therefore this Oblation must then (as it still does in this, as well as in the other ancient Liturgies) have followed immediately after the Words of Institution. Which Oblation the Priest prays that God would accept of, not by sending down Fire from Heaven,

as

gotten before all time, was born in time:—he manifested thy Name to them that knew it not;—he revived Piety, fulfilled thy Will, and finished the Work which thou gavest him to do, and when he had done all these things, being apprehended by the Hands of wicked Men--and delivered to *Pilate* the Governour—he who is impassible was nailed to the Cross, and he who by Nature is immortal died, and the Giver of Life was buried, that he might deliver those from Suffering for whose Sake he came, and set them free from Death; and that he might break the Bands of the Devil, and rescue Mankind from his Deceit. He rose again the third

own Hands had formed, but didst in divers manners visit us in the Bowels of thy Mercy. Thou didst send Prophets, and work Miracles by thy Saints, who in every Age pleased thee. Thou spakest unto us by the Mouth of thy Servants the Prophets, foretelling us of that Salvation which was to come. Thou gavest the Law for a Help to us, and didst appoint Angels to be our Guardians. And when the Fulness of Time was come, thou spakest unto us by thy own Son, by whom thou madest the Worlds. Who being the Brightness of thy Glory, and the express Image of thy Person, and upholding all things by the Word of his Power, thought it no Robbery to be equal to Thee his God and Father. Nevertheless he who was God from all Eternity, appeared upon the Earth, and conversed with Men, and being incarnate of the holy Virgin, he emptied himself, taking upon him the Form of a Servant, being made conform to the Body of our low Estate, that he might make us conform to the Image of his Glory. For as by Man Sin entered into the World, and Death by Sin, it seemed good to thy only begotten Son, who is in the Bosom of Thee his God and Father, being made of a Woman, the holy and ever-virgin *Mary*, the Mother of God, made under the Law, to condemn Sin in his Flesh, that those who die in *Adam* might be made alive in him, thy Christ: He conversed in this World,

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The present Liturgy of St. *James*.

The ancient Liturgy of the Church  
of *Jerusalem*.

\* \* \* \* \*

St. Cyril in Catech.  
Myft. V.The Clementine  
Liturgy.Part of the Liturgies of St. Mark,  
St. Chrysostom and St. Basil.

\* \* \* \* \*

as of old, to consume it, but his holy Spirit to transmute it, (μῆλα βάλειν, as St. Cyril, μιᾶζε-  
ρεὺμίσειν, as St. Chryso-  
stom, μεταποιῶν, as Greg.  
Nyssen expresseth it,) and  
to make it truly, really,  
and effectually the spiri-  
tual and life-giving Body  
and Blood of Christ.

τρίτη ἡμέρα, καὶ τισ-  
σαράκοντα ἡμέρας ἐν-  
διαλείψας τοῖς μα-  
θηταῖς ἀνελήφθη, εἰς  
τὰς ἐρηγὰς, καὶ ἐκα-  
θέσθη ἐκ δεξιῶν σου  
τῷ Θεῷ καὶ πατρὶ  
αὐτοῦ. Μεμνημένοι ὅ-  
τι ὦν δι' ἡμᾶς ὑπέμε-  
νεν, εὐχαριστῶμέν σοι,  
Θεὲ πάντοτε, ὅσον  
ἐφείλομην, ἀλλ'  
ὅσον δυνάμειδα, καὶ  
τὴν διάταξιν αὐτοῦ  
πληρῶμεν. ἐν ᾗ γὰρ  
νυκτὶ παρεδίδοιο,

πᾶσι, δὲ προστάγματα σωτηρίας, ἀποστή-  
σας ἡμᾶς τῷ πλάνῳ τῷ εἰδάλῳ, προσή-  
γαγε τῇ ἐπιγνώσει σου τῷ ἀληθινῷ Θεῷ καὶ  
πατρὶ, κησάμενος ἡμᾶς ἐαυτῷ λαὸν πε-  
νήσιον, βασιλικὸν ἱεράτευμα, ἔθνος ἄγιον,  
καὶ καθαρὸν ἐν ὕδατι, καὶ αἰάσας τῷ  
πνεύματι τῷ ἁγίῳ· ἔδωκεν ἑαυτὸν ἀνιῶντα  
μα τῷ θανάτῳ ἐν ᾧ κατεχόμεθα πεπερα-  
μένει ὑπὸ τῷ ἁμαρτῶν καὶ κατελθὼν διὰ  
τῆς σαυρῆς εἰς τὴν ἁγίαν, ἵνα πληρώσῃ ἐαυτὴν  
τὰ πάντα, ἔλυσεν τὰς ὀδύνας τῆς θανάτου  
καὶ ἀναστὰς τῇ τρίτῃ ἡμέρᾳ, καὶ ὁδοποιήσας  
σαρκὶ τῇ ἐκ νεκρῶν ἀνάστασιν, καθύστε ἐκ  
τῆς διωγμῶν κραυγῆς ὑπὸ τῷ φόβῳ τῷ ἀρ-  
χηγόν τῷ ζῶντος, ἐγένετο ἀπαρχὴ τῶν κοιμη-  
μένων, πρωτότοκος ἐκ τῶν νεκρῶν· ἵνα ἡ αὐ-  
τὸς τὰ πάντα ἐν πατρὶ προϋύσῃ, καὶ ἀνε-  
λθὼν εἰς τὰς ἐρηγὰς ἐκάθισεν ἐν δεξιᾷ τῷ  
μεγαλωσυνῆς σου ἐν ὑψηλοῖς· ὅς καὶ ἤξα  
δοξοῦναι ἐκάστω κατὰ τὰ ἔργα αὐτοῦ· κατέλι-  
πε δὲ ἡμῖν ὑπομνήματα τῆς σωτηρίας αὐτοῦ  
πᾶσι, — μέλλων γὰρ ἐξῆναι ἐπὶ τῷ ἐκ-  
σίῳ — καὶ ζωοποιὸν αὐτοῦ θάνατον, τῇ νυκ-  
τὶ ἣν παρεδίδω ἑαυτὸν ὑπὲρ τῆς κόσμου  
ζωῆς,

† So Lit. Chrys. Τῇ νυκτὶ ἣν παρεδί-  
δοιο, μάλλον δὲ ἑαυτὸν παρεδίδω ὑπὲρ  
τῆς κόσμου ζωῆς,

Lit. Mar. Τῇ νυκτὶ ἣν παρεδίδω ἑαυτὸν  
ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν, καὶ τῷ ὑπὲρ πάντων  
ὑψίστῳ [l. ὑψίστῳ] θανάτῳ σαρκὶ,

The present Liturgy of St. *James*.

The ancient Liturgy of the Church  
of *Jerusalem*.



*St. Cyril in Catech.*  
Myft. V.

*The Clementine*  
Liturgy.

Part of the Liturgies of *St. Mark*,  
*St. Chryftom* and *St. Bafil*.

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Day from the Dead, and having conversed forty Days with his Disciples, he was taken up into Heaven, and set at the right Hand of thee his God and Father. We therefore in Commemoration of those things which he endured for us, give Thanks to Thee, O Almighty God, not as we ought, but as we are able, and fulfil his Institution. For in the same Night that he was betrayed

gave the Precepts of Salvation, took us off from the Error of Idolatry, and brought us to the Knowledge of Thee the true God and Father, purchasing us to himself a peculiar People, a royal Priesthood, a holy Nation, and purifying us with Water, and sanctifying us by the Holy Ghost : He gave himself a Ransom to Death, by which we were holden, being sold under Sin ; and descending through the Cross into Hades, that he might fill all things with himself, he loosed the Pains of Death ; and rising again the third Day, and opening a Way in the Flesh to the Resurrection of the Dead, for as much as it was not possible that the Author of Life should be holden of Corruption, he became the First-fruits of them that slept, the First-born from the Dead, that he might be the first of all in all things, and ascending into Heaven, he sat down at the right Hand of thy Majesty on high ; who shall also come again to render to every one according to his Works. But he has left us these Memorials of his salutary Passion—for when he was to go out to his voluntary—and life-giving Death, in the same Night in which he offered up himself for the Life of the World,

† — *Lit. Chryf.* In the same Night that he was betrayed, or rather offered up himself for the Life of the World,

*Lit. Mar.* In the same Night in which he offered up himself for our Sins, and underwent Death in the Flesh for all,



## The present Liturgy of St. James.

## The ancient Liturgy of the Church of Jerusalem.

Deinde Sacerdos Panem manibus accipiens, dicit,

Λαβὼν τὸν ἄρτον ἐπὶ τῷ ἁγίῳ<sup>a</sup> καὶ ἀχράϊ-  
τον<sup>b</sup> καὶ ἀμώμων, καὶ ἁθανάτων<sup>c</sup> αὐτῷ χειρῶν,  
ἀναβλέψας εἰς τὸν ἔρανον, καὶ ἀναδείξας σοὶ  
τῷ Θεῷ καὶ πατρὶ, εὐχαριστήσας, ἀγιάσας,  
κλάσας, ἔδωκεν<sup>d</sup> ἡμῖν<sup>e</sup> τοῖς αὐτῷ μαθηταῖς  
<sup>d</sup> καὶ ἀποστόλοις, εἰπὼν·<sup>e</sup> Diac. dicunt, Ἐς ἄφισιν  
ἁμαρτιῶν, καὶ εἰς ζωὴν αἰώνιον.

Sacerd.

Λάβετε, φάτετε, τῷτο μὲ ἐστὶ τὸ σῶμα,  
τὸ ὑπὲρ ὑμῶν κλώμενον καὶ διδόμενον εἰς ἄφε-  
σιν ἁμαρτιῶν. <sup>f</sup> Pop. Ἀμήν. Sacerd. accipit  
Calicem & dicit,

Ἐταύτως μὲ τὸ δειπῆσαι, λαβὼν τὸ  
πρότερον, καὶ κεράσας ἐξ οἴνου καὶ ὕδατος  
<sup>g</sup> καὶ ἀναβλέψας εἰς τὸν ἔρανον, καὶ ἀναδείξας σοὶ τῷ Θεῷ καὶ  
πατρὶ<sup>h</sup> εὐχαριστήσας, ἀγιάσας, εὐλογήσας,  
<sup>h</sup> πλῆσας πνεύματι ἁγίῳ, ἔδωκεν<sup>i</sup> ἡμῖν, τοῖς  
αὐτῷ μαθηταῖς εἰπὼν, πῖνε ἐξ αὐτῶ πάν-  
τες, τῷτο μὲ ἐστὶ τὸ αἷμα τὸ τῆς καινῆς δια-  
θήκης τὸ ὑπὲρ ὑμῶν καὶ πολλῶν ἁμαρτιῶν  
καὶ διδόμενον εἰς ἄφεσιν ἁμαρτιῶν. <sup>k</sup> Pop.  
Ἀμήν. Sacerd. Τῷτο ποιεῖτε εἰς τὸ ἐμὲ ἀνάμνη-  
σιν. <sup>l</sup> Ὅσακις γὰρ ἂν ἐσθίητε τὸν ἄρτον τῷτο  
καὶ τὸ ποτεῖν τῷτο πῖνετε, τὸν θάνατον τοῦ κυρίου καὶ τὴν  
θνήσκον καὶ τὴν ἀνάστασιν αὐτοῦ ἡμελοῦμεν  
ἄχρις ἃς ἔλθῃ.

<sup>a</sup> De Lit. Clem.

<sup>b</sup> De Lit. Syr. Clem. Mar. Chr. & Bas.

<sup>c</sup> De Lit. Syr. Clem. & Mar. Chr. & Bas.

<sup>d</sup> De Lit. Clem.

<sup>e</sup> De Clem. Mar. Chr. & Bas. & Lit. Syr.

<sup>f</sup> De Lit. Syr. & Clem.

<sup>g</sup> De Syr. Clem. & Bas.

<sup>h</sup> De Lit. Syr. Clem. Chrys. & Bas.

<sup>i</sup> Lit. Syr. in idem thes. & de Cyr. Mar. & Bas.

<sup>j</sup> De Lit. Clem.

<sup>k</sup> De Lit. Chrys.

Λαβὼν τὸν ἄρτον ἐπὶ τῷ ἁγίῳ καὶ ἀμώμων  
αὐτῷ χειρῶν, ἀναβλέψας εἰς τὸν ἔρανον, καὶ  
ἀναδείξας σοὶ τῷ Θεῷ καὶ πατρὶ, εὐχα-  
ριστήσας, ἀγιάσας, κλάσας, ἔδωκεν τοῖς  
αὐτῷ μαθηταῖς, εἰπὼν· Λάβετε, φάτετε,  
τῷτο μὲ ἐστὶ τὸ σῶμα, τὸ ὑπὲρ ὑμῶν κλώ-  
μενον καὶ διδόμενον, εἰς ἄφεσιν ἁμαρτιῶν.

Ἐταύτως μὲ τὸ δειπῆσαι, λαβὼν τὸ  
πρότερον, καὶ κεράσας ἐξ οἴνου καὶ ὕδατος,<sup>\*</sup>  
εὐχαριστήσας, ἀγιάσας, εὐλογήσας, ἔδωκεν  
τοῖς αὐτῷ μαθηταῖς, εἰπὼν, πῖνε ἐξ αὐτῶ  
πάντες, τῷτο μὲ ἐστὶ τὸ αἷμα τὸ τῆς καινῆς  
διαθήκης τὸ ὑπὲρ ὑμῶν καὶ πολλῶν ἁμαρτιῶν  
καὶ διδόμενον εἰς ἄφεσιν ἁμαρτιῶν,  
τῷτο ποιεῖτε εἰς τὸ ἐμὲ ἀνάμνησιν.

\* So it is also in Lit. Clem. Mar. and Basl, not to mention many other latter Liturgies. And the Testimonies for the Mixture of Wine and Water in the Eucharistical Cup are so many and so early, that there can be no doubt of it's being an Apostolical Tradition, and consequently derived from the Practice of Christ himself.

† I have omitted Ὅσακις γὰρ, for as oft, &c. because in 1 Cor. xi. from whence they are taken, they seem not to be the Words of our Saviour, but the Inference of St. Paul from his Command τῷτο ποιεῖτε, do this, &c. howsoever they have come to be inserted in so many Liturgies. And though they are not so exceptionable in this Lit. where they are in the third Person, as in Lit. Syr. Clem. &c. where they are put in the first, yet still the Connexion is at least more natural without them, where after repeating the Command of our Lord τῷτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν, do this in Remembrance of me, the Priest immediately subjoins μνηστέον ἐν, wherefore in Remembrance, &c.

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Λαβὼν ἄρτον ταῖς  
ἀγίαις καὶ ἀμώμοις  
αὐτῷ χερσὶ καὶ ἀνα-  
βλέψας πρὸς σὲ τὸν  
Θεὸν αὐτῷ καὶ πατέρει  
\* καὶ κλάσας, ἔδωκε  
τοῖς μαθηταῖς, εἰπὼν  
[τῷτο τὸ μυστήριον τὸ  
καινῆς διαθήκης] λά-  
βετε [ἐξ αὐτῶν,] φάγε-  
τε· τῷτο ἐστὶ τὸ Σῶμά  
μου, τὸ περὶ πολλῶν  
θρυπτόμενον εἰς ἅφ-  
ειν ἀμαρτιῶν.

Ὡσαύτως καὶ τὸ  
ποτήριον, κεράσας ἐξ  
οἴνου καὶ ὕδατος, καὶ ἀ-  
γιάσας, εἰπέδωκεν αὐ-  
τοῖς, λέγων· πίνετε ἐξ  
αὐτῶ πάντες· τῷτο  
ἐστὶ τὸ Αἷμά μου, τὸ  
περὶ πολλῶν ἐκ-  
χυρόμενον εἰς ἅφειν  
ἀμαρτιῶν· τῷτο ποι-  
εῖτε εἰς τὸ ἐμὸν ἀ-  
νάμνησιν. [Ὅσάκις  
γὰρ ἐὰν ἐσθίητε τὸν  
ἄρτον τῷτο, καὶ πίνη-  
τε τὸ ποτήριον τῷτο,  
τὸ θάνατον τὸ ἐμὸν  
καταγγέλλετε, ἄχρις  
ἐὰν ἔλθῃ.]

\* f. add ἰδολογήσας,  
blessing, as in *Matth.* and  
*Mark*; or εὐχαριστήσας,  
giving thanks, as in *Luke*,  
and *1 Cor. xi.* or ἀγιάσας,  
sanctifying, as below.

Lit. *Mar.* Συνανακλιθεὶς μὲν [add. τῶν  
ἀγίων μαθητῶν καὶ ἀποστόλων, ἔλαβεν ἄρτον  
ἐπὶ] τῷ ἀγίῳ καὶ ἀχράντῳ καὶ ἀμώμῳ αὐ-  
τῷ χερσὶν, [add. καὶ] ἀναβλέψας εἰς [add.  
τὸ ἔργον πρὸς σὲ] τὸ ἴδιον πάτερ, Θεὸν ᾧ  
ἡμῶν καὶ Θεὸν τῶ ὅλων, εὐχαριστήσας, εὐ-  
λογήσας, ἀγιάσας, κλάσας, διέδωκε τοῖς  
ἀγίοις καὶ μακαρίοις αὐτῷ μαθηταῖς καὶ  
ἀποστόλοις, εἰπὼν· — Λάβετε, φάγετε· —  
τῷτο γὰρ ἐστὶ τὸ Σῶμά μου τὸ ὑπὲρ ὑμῶν  
κλωμένο καὶ διαδιδόμενον εἰς ἅφειν ἀμαρ-  
τιῶν. — Ὡσαύτως καὶ τὸ ποτήριον μὲν τὸ δε-  
πνῆσαι λαβὼν, καὶ κεράσας ἐξ οἴνου καὶ ὕδα-  
τος, ἀναβλέψας εἰς τὸ ἔργον πρὸς σὲ τὸ  
ἴδιον πάτερ, Θεὸν ᾧ ἡμῶν, καὶ Θεὸν τῶ ὅλων,  
εὐχαριστήσας, εὐλογήσας, πλῆσας πνεύ-  
ματι ἀγίῳ, μετέδωκε τοῖς ἀγίοις καὶ μακα-  
ρίοις αὐτῷ μαθηταῖς καὶ ἀποστόλοις, εἰπὼν,  
πίνετε ἐξ αὐτῶ πάντες, — τῷτο γὰρ ἐστὶ τὸ  
Αἷμά μου τὸ καὶ καινῆς διαθήκης, τὸ ὑπὲρ  
ὑμῶν καὶ πολλῶν ἐκχυρόμενον καὶ διαδιδόμενον  
εἰς ἅφειν ἀμαρτιῶν. — τῷτο ποιεῖτε εἰς τὸ  
ἐμὸν ἀνάμνησιν. Ὅσάκις γὰρ ἐὰν ἐσθίητε  
τὸ ἄρτον τῷτο, πίνετε τὸ καὶ ποτήριον τῷτο,  
τὸ ἐμὸν θάνατον καταγγέλλετε, καὶ τὸ ἐμὸν  
ἀνάστασιν καὶ ἀνάληψιν ὁμολογεῖτε, ἄχρις  
ἐὰν ἔλθῃ.

Lit. *Chrys.* Λαβὼν ἄρτον ἐν ταῖς ἀγίαις  
αὐτῷ καὶ ἀχράντοις καὶ ἀμώμοις χερσίν, εὐ-  
χαριστήσας καὶ εὐλογήσας, ἀγιάσας, κλάσας,  
ἔδωκε τοῖς ἀγίοις αὐτῷ μαθηταῖς καὶ ἀπο-  
στόλοις, εἰπὼν· — Λάβετε, φάγετε, τῷτο μου  
ἐστὶ τὸ Σῶμα, τὸ ὑπὲρ ὑμῶν κλωμένο καὶ

**The present Liturgy of St. James.**

Then the Priest taking the Bread into his Hands, saith,

Taking Bread into his holy <sup>a</sup> and undefiled," and immaculate, <sup>b</sup> and immortal" Hands, looking up to Heaven, and presenting it to thee his God and Father, he gave Thanks, sanctified, and broke it, and gave it to <sup>c</sup> us" his Disciples, <sup>d</sup> and Apostles," saying,

<sup>e</sup> The Deacons say, for Remission of Sins, and for Life everlasting."

Priest.

Take, eat, This is my Body which is broken and given for you, for the Remission of Sins. <sup>f</sup> Peop. Amen." The Priest taketh the Cup, and saith,

In like manner after Supper, He took the Cup, and having mix'd it of Wine and Water, <sup>g</sup> and looking up to Heaven, and presenting it to Thee his God and Father," he gave Thanks, sanctified and bless'd it, <sup>h</sup> filling it with the holy Spirit," and gave it to <sup>i</sup> us" his Disciples, saying, Drink ye all of this, This is my Blood of the New Testament, which is shed and given for you and for many, for the Remission of Sins.

<sup>k</sup> Peop. Amen.

Priest."

**Do this in Remembrance of me.**

For as oft as ye eat this Bread and drink this Cup, ye do shew forth the Death of the Son of Man, and confess his Resurrection, until his Coming again.

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Taking Bread into his holy and immaculate Hands, looking up to Heaven, and presenting it to thee his God and Father, he gave Thanks, sanctified and broke it, and gave it to his Disciples, saying, Take, eat, This is my Body, which is broken and given for you, for the Remission of Sins.

In like manner, after Supper, He took the Cup, <sup>l</sup> and having mixed it of Wine and Water" he gave Thanks, sanctified, and blessed it, and gave it to his Disciples, saying, Drink ye all of this, This is my Blood of the New Testament, which is shed and given for you and for many, for the Remission of Sins. Do this in Remembrance of me <sup>m</sup>.

St. Cyril in Catech.  
Myft. V.

The Clementine  
Liturgy.

Part of the Liturgies of St. Mark,  
St. Chrysoftom and St. Basil.

\*\*\*\*\*

Taking Bread into his holy and immaculate Hands, and looking up to thee his God and Father, and breaking it, he gave it to his Disciples, saying, [This is the Myſtery of the New Teſtament,] Take [of it,] eat, This is my Body, which is broken for many, for the Remiſſion of Sins.

In like manner alſo *he took* the Cup, having mixed it of Wine and Water, and ſanctified it, and gave it to them, ſaying, Drink ye all of this, This is my Blood, which is ſhed for many for the Remiſſion of Sins. Do this in Remembrance of me. [For as oft as ye eat this Bread, and drink this Cup, ye do ſhew forth my Death till my Coming again.]

*Lit. Mar.* Having ſat down to Supper with [add, his holy Diſciples and Apoſtles, he took Bread into] his holy and undefiled, and immaculate Hands, [add, and] looking up to [add, Heaven, to Thee] his own Father, but our God, and the God of All, he gave Thanks, bleſſed, ſanctified, and broke it, and gave it to his holy and bleſſed Diſciples and Apoſtles, ſaying, Take, eat, for This is my Body, which is broken and given for you, for the Remiſſion of Sins. In like manner, after Supper, he took the Cup, and having mixed it of Wine and Water, and looking up to Heaven, to Thee his own Father, but our God, and the God of All, he gave Thanks, bleſſed, and filled it with the holy Spirit, and gave it to his holy and bleſſed Diſciples and Apoſtles, ſaying, Drink ye all of this, for This is my Blood of the New Teſtament, which is ſhed and given for you and for many, for the Remiſſion of Sins. Do this in Remembrance of me. For as oft as ye eat this Bread, and drink this Cup, ye do ſhew forth my Death, and confeſs my Reſurrection and Aſſumption, till my Coming again.

*Lit. Chryſ.* Taking Bread into his holy and undefiled, and immaculate Hands, he gave Thanks, and bleſſed, ſanctified and broke it, and gave it to his holy Diſciples and Apoſtles, ſaying, Take, eat, This is my Body, which is broken for you, for the Remiſſion of

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The ancient Liturgy of the Church  
of Jerusalem.

\* Diac. Πιστεύομεν καὶ ὁμολογῶμεν"

† Pop. Τὸν θάνατόν σου Κύριε κατεγγύλαμεν, καὶ τὸν  
ἀνάστασίν σου ὁμολογῶμεν."

Sacerd.

Μεμνημένοι εἶν καὶ ἡμεῖς <sup>c</sup> οἱ ἀμαρτωλοὶ τῶν  
ζωοποιῶν αὐτῶ παθημάτων, τῶ σωτηρίας  
ταυρῶ, καὶ τῶ θανάτου, <sup>d</sup> καὶ τῶ ταφῆς καὶ τῶ

Μεμνημένοι εἶν καὶ ἡμεῖς [οἱ ἀμαρτωλοὶ  
τῶ ζωοποιῶν αὐτῶ παθημάτων, τῶ σωτηρίας  
ταυρῶ, καὶ τῶ θανάτου, [καὶ τῶ ταφῆς] καὶ τῶ

\* De Lit. Syr. Clem. Mar. Chrys. & Bas.

† De Lit. Clem. Mar. Chrys. & Bas.

<sup>c</sup> De Lit. Syr.

<sup>d</sup> De Lit. Syr.

St. Cyril in Catech.  
Myst. V.

The Clementine  
Liturgy.

Part of the Liturgies of St. Mark,  
St. Chrysostom and St. Basil.

ἄφεισιν ἁμαρτιῶν.—Ὅμοίως κὶ τὸ ποιήσω  
μὲν τὸ δειπνῆσαι λέγων.—πίει ἐξ αὐτῆς  
πάντες, τὐτό ἐστι τὸ Αἵμά μου τὸ ἵ καινῆς  
διαθήκης, τὸ ὑπὲρ ὑμῶν κὶ πολλῶν ἑκατό-  
μυρον εἰς ἄφεισιν ἁμαρτιῶν.—[add, τὐτο  
ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν.]

Lit. Bas. Λαβὼν ἄρτον ἐπὶ τῷ ἁγίῳ  
αὐτῆς κὶ ἀχράντων χειρῶν, ἀναδείξας σοι  
τῷ Θεῷ κὶ πατρὶ, εὐχαριστήσας, εὐλογή-  
σας, ἁγιάσας, κλάσας,—ἔδωκε τοῖς ἁγίοις  
αὐτῆς μαθηταῖς κὶ ἀποστόλοις, εἰπὼν· Λά-  
βετε, φάγετε, τὐτό μου ἐστὶ τὸ Σῶμα, τὸ  
ὑπὲρ ὑμῶν κλωμυρον εἰς ἄφεισιν ἁμαρτιῶν.  
—Ὅμοίως κὶ τὸ ποιήσω ὅκ τῷ ἡννήματι  
τῷ ἀμπέλῳ λαβὼν, κεράσας, εὐχαριστήσας,  
εὐλογήσας,, ἁγιάσας,—ἔδωκε τοῖς ἁγίοις  
αὐτῆς μαθηταῖς κὶ ἀποστόλοις, εἰπὼν· πίει  
ἐξ αὐτῆς πάντες, τὐτό ἐστι τὸ Αἵμά μου τὸ ἵ  
καινῆς διαθήκης, τὸ ὑπὲρ ὑμῶν κὶ πολλῶν  
ἑκατόμυρον εἰς ἄφεισιν ἁμαρτιῶν.—Τὐτο  
ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν. Ὅσακις  
γὰρ ἂν ἐσθίητε τὸ ἄρτον τὐτον, κὶ τὸ ποιή-  
σω τὐτο πίνητε, τὸ ἐμὸν θάνατον καὶ ἀγα-  
λλεῖτε, [add καὶ] τὴν ἐμὴν ἀνάστασιν ἐμε-  
λογεῖτε.

Μεμνημένοι τοίνυν  
τῆ πάθης αὐτῆς, κὶ  
τῆ θανάτου, κὶ τῆ ὅκ

Lit. Mar. Τὸν θάνατον, δέσποτα κύριε  
παντοκράτωρ, ἐκχερίνι βασιλεῦ, τῆ μνη-  
στῆς σε υἱῷ, κυρίως ᾧ κὶ Θεῷ κὶ σωτῆρι  
ἡμῶν Ἰησοῦ Χριστῷ καὶ ἀγαλλεῖς, κὶ τὴν

Iren. Frag. Edit. a Psaff. Ταύτας τὰς προσφορὰς  
ἐν τῇ ἀνάμνησιν τῷ Κυρίῳ ἁγίοις, who offer these Obla-  
tions in Commemoration of our Lord.

Just. M. Dial. c. Tryph. p. 215. περὶ τῷ ἄρτῳ ὃν  
παρέδωκε ἡμῖν ὁ ἡμέτερος χειρὶς ποιῆν εἰς ἀνάμνησιν  
τῷ τι σωματικῶς αὐτὸν διὰ τῆς πίστεως εἰς  
αὐτὸν, δι' ὃς καὶ παθὴρ γέγονε καὶ περὶ τῷ πόνῳ ὃς εἰς  
F 2 ἀνά-

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\* Deac. We believe and confess"

\* Peop. We do shew forth thy Death, O Lord,  
and confess thy Resurrection."

Priest.

Wherefore, in Commemoration of  
his" life-giving Passion, salutary  
Cross," Death, Burial," and Re-

Wherefore, in Commemoration of  
his" [life-giving Passion, salutary  
Cross] Death, [Burial] and Resurrec-

St. Cyril in Catech.  
Myft. V.

The Clementine  
Liturgy.

Part of the Liturgies of St. Mark,  
St. Chrysoftom and St. Basil.

Sins. In like manner, after Supper, *he took* the Cup, saying, Drink ye all of this, This is my Blood of the New Testament, which is shed for you and for many for the Remission of Sins. [add, Do this in Remembrance of me.]

*Lit. Bas.* Taking Bread into his holy and undefiled Hands, and presenting it to Thee his God and Father, he gave Thanks, blessed, sanctified, and broke it, and gave it to his holy Disciples and Apostles, saying, Take, eat; This is my Body, which is broken for you, for the Remission of Sins. In like manner he took the Cup of the Fruit of the Vine, and having mixed it, he gave Thanks, blessed, and sanctified it, and gave it to his holy Disciples and Apostles, saying, Drink ye all of this, This is my Blood of the New Testament, which is shed for you and for many, for the Remission of Sins. Do this in Remembrance of me. For as oft as ye eat this Bread, and drink this Cup, ye do shew forth my Death [add and] confess my Resurrection.

Wherefore in  
Commemoration  
of his Passion,  
Death, and Re-

*Lit. Mar.* Shewing forth therefore, O almighty Lord and heavenly King, the Death of thy only begotten Son, our Lord, and God, and Saviour Jesus Christ, and confessing his blessed Re-

ἀνάμνησιν τοῦ αἵματος τοῦ κυρίου παραδόντος ὑπὸ χαριστικῆς ποσῆς,  
concerning that Bread which our Christ commanded us  
to do, [i. e. to offer] in Commemoration of his being  
made Flesh, for those who believe in him, for whose  
Sake he became subject to Suffering; and concerning  
that



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of Jerusalem.

† τριήμερον ἐκ νεκρῶν ἀναστάσεως, \* καὶ τὸ  
εἰς ἕρπυλιν ἀνόδου, καὶ τὸ ἐκ δεξιῶν σε τῷ  
Θεῷ καὶ Πατρὸς καθέδρας, καὶ τὸ δευτέρως  
ἐνδόξως καὶ φοβεράς αὐτῷ παρυσίας, ὅταν  
ἔλθῃ ὡς μὲν δόξης κελῖναι ζώσας καὶ νεκρὰς,  
ὅταν μέλλῃ ἀποδιδόναι ἐκάστῳ κατὰ τὰ ἔργα  
αὐτῶν, προσφέρομέν σοι δέσποια τὴν φοβε-  
ρὰν ταύτην καὶ ἀναίμακτον θυσίαν, δέομαι  
ἵνα μὴ κατὰ τὰς ἀμαρτίας ἡμῶν ποιήσης  
μεθ' ἡμῶν, μηδὲ κατὰ τὰς ἀνομίας ἡμῶν  
ἀναποδώσης ἡμῖν· ἀλλὰ κατὰ τὴν σὴν ἐπιεί-  
καιαν καὶ ἀφάτον σε φιλανθρωπίαν, \* ὑπερ-  
βάς καὶ ἐξαλείψας τὸ κατὰ ἡμῶν χειρόγρα-  
φον τῶν σῶν ἱκετῶν, ὅ καὶ ἡμεῖς τὰ  
ἐπικράνια καὶ αἰώνια σε δωρήματα, ὅ ὁφθαλ-  
μὸς οὐκ ἵδεν, καὶ οὐκ ἔκρινεν, καὶ ἐπὶ καρδίᾳ ἀνθρώπου οὐκ  
ἀνίστη, ὅ ἡγάπησας ὁ Θεὸς τοῖς ἀγαπῶσι σε, καὶ μὴ δι'  
ἡμῶν καὶ διὰ τῶν ἡμῶν ἀμαρτιῶν ἀντίληψιν τὸν λαὸν φιλάν-  
θρωπον κύριον, ὁ γὰρ λαὸς σε καὶ ἡ ἐκκλη-  
σία σε ἐκτελεύσει σε,

\* Lit. Syr. add tux thy; the Oblation being in it  
all along directed to the Son, which certainly is an  
unwarrantable Innovation.

† Judicaturus orbem in iustitia, to judge the World  
in Righteousness. Lit. Syr.

‡ Dele peccata nostra, blot out the Sins of us, Lit.  
Syr.

§ De Lit. Syr.

|| Hereditas, Inheritance, Lit. Syr.

τριήμερον ἐκ νεκρῶν ἀναστάσεως \* καὶ τὸ  
εἰς ἕρπυλιν ἀνόδου, καὶ τὸ ἐκ δεξιῶν σε τῷ  
Θεῷ καὶ Πατρὸς καθέδρας, καὶ τὸ δευτέρως  
καὶ φοβεράς αὐτῷ παρυσίας, ὅταν ἔλθῃ ὡς  
δόξης κελῖναι ζώσας καὶ νεκρὰς, ὅταν μέλλῃ  
ἀποδιδόναι ἐκάστῳ κατὰ τὰ ἔργα αὐτῶν· προσ-  
φέρομέν σοι δέσποια τὴν φοβεράν ταύτην  
καὶ ἀναίμακτον θυσίαν, δέομαι ἵνα μὴ κατὰ  
τὰς ἀμαρτίας ἡμῶν ποιήσης μεθ' ἡμῶν,  
μηδὲ κατὰ τὰς ἀνομίας ἡμῶν ἀναποδώσης  
ἡμῖν, ἀλλὰ κατὰ τὴν σὴν ἐπιείκαιαν καὶ ἀφα-  
τόν σε φιλανθρωπίαν, ὑπερβάς || ἐξαλείψας  
τὸ κατὰ ἡμῶν χειρόγραφον τῶν σῶν ἱκετῶν,  
κατέργησεν ἡμῖν τὰ ἐπικράνια καὶ αἰώνια σε  
δωρήματα, ὁ γὰρ λαὸς σε καὶ ἡ ἐκκλη-  
σία σε ἐκτελεύσει σε,

\* If what is here inclosed in Hooks be omitted,  
as supposing it to be an after Addition, then αὐτὴ  
his must be added here agreeably to Lit. Syr. which  
instead thereof has put tux thy, See note \* in the  
other Column.

† S. Cyr. p. 293. ἰνδόξω θυσίαν αὐτῷ παρυσίας,  
his second glorious Advent.

‡ S. Cyr. p. 297. τὴν πνευματικὴν θυσίαν, τὴν ἀναι-  
μακτον λαλρείαν, the spiritual Sacrifice, the unbloody  
Service. And again, τῆς ἁγίας καὶ φοβεράτης  
προκειμένης θυσίας, the holy and tremendous Sacrifice  
lying in open View. Athenag. Legat. p. 49. καὶ τοὶ  
προσφέρουσι διὸν ἀναίμακτον θυσίαν, yet we ought to offer  
the unbloody Sacrifice.

|| S. Cyr. p. 13. ἐξαλείψαι τὸ κατὰ ἡμῶν χειρόγραφον,  
to blot out the Hand-writing that is against us. Vid.  
Iren. p. 426. & Const. Apost. L. viii. c. 8. p. 395.

\* ἰ. πράγματα, good things. S. Cyr. ὑπερβαῖν δὲ  
πραγμάτων καυτῆς, διαθήκης πληρώσει, replenish you  
with the heavenly Things of the new Covenant, p. 13.  
And, καὶ ἐνεργίαν θείων πραγμάτων, and the Energy  
of divine Things, p. 11. I have omitted ὁ ὁφθαλμὸς  
οὐκ ἵδεν, &c. which Eye hath not seen, &c. because I  
take it to have been added by such as supposed the  
ἐπικράνια δωρήματα, the heavenly Gifts, or πράγματα,  
Things, to refer to the heavenly Blessings of the  
future State, whereas they seem to signify here more  
immediately the spiritual and heavenly Food of the  
Body and Blood of Christ; for the Eucharist (as S.

νεκρῶν ἀναſτάſεως,  
 καὶ τὸ εἰς ἔρανὸς ἐπα-  
 νόδῃ, καὶ τὸ μελλήσεως  
 αὐτῷ δευτέρως παρε-  
 σίας ἐν ἡ ἔρχεται μετ'  
 δόξης καὶ δυνάμειως  
 κελῖναι ζώης καὶ  
 νεκρῶν, καὶ ἀποδύ-  
 ναι ἐκαστῷ καὶ τὰ  
 ἔργα αὐτῷ· προσ-  
 φέρομέν σοι τῷ βα-  
 σιλῇ καὶ Θεῷ, καὶ τὴν  
 αὐτῷ διάταξιν, πῶς  
 ἄρῃον τῷτον καὶ τὸ πο-  
 τήριον τῷτον, εὐχα-  
 ριστοῦν σοι δι' αὐ-  
 τῷ \* [ἐφ' οἷς κατε-  
 ξίωσας ἡμᾶς ἐξάναι  
 ἐνώπιόν σου, καὶ ἱερα-  
 τεύειν σοι].

\* What I have here inclosed in Hooks, I take to be an Interpolation, though it be also in the *Ethiopic Lit.* Not but that the Office of the Priesthood [if we will judge according to Reason and the Nature of Things] is the most honourable and beneficial of any, and therefore well deserving the utmost Thanks both of the Priest himself, and also of the People, who by his Ministry receive such inestimable Blessings: But because εὐχαριστοῦν σοι δι' αὐτῷ giving Thanks to Thee through him, seems rather to have Respect to the whole foregoing Thanksgiving, and still more

τελήμερον καὶ μακαρίαν αὐτῷ ἐκ νεκρῶν  
 ἀνάστασιν ἰμολογῶντες, καὶ τὴν εἰς ἔρανὸς  
 ἀνάληψιν [ὁμολογῶντες], καὶ τὴν ἐκ δεξιῶν  
 σου τῷ Θεῷ καὶ πατρί καθεύδον, καὶ τὴν  
 δευτέραν καὶ φερκτικὴν καὶ φοβεράν αὐτῷ πα-  
 ρεσίαν ἀπεκδεχόμενοι, ἐν ἡ μέλλει ἔρχεσθαι  
 κελῖναι ζώης καὶ νεκρῶν ἐν δικαιοσυμῇ, καὶ  
 ἀποδύναμι [add, ἐκαστῷ καὶ τὰ ἔργα αὐτῷ·]  
 Σοὶ κύριε ὁ Θεὸς ἡμῶν τὰ σὰ ἐκ τῶν σῶν  
 δώρων παρεθήκαμεν ἐνώπιόν σου.

Lit. Chrys. Μεμνημένοι πίνωμεν τὸ σωτή-  
 ριον ταύτης ἐντολῆς, καὶ πάντων τῶν ὑπὲρ  
 ἡμῶν γενημένων, τῷ σταυρῷ, τῷ τάφῳ,  
 τῆς τελημέρας ἀναſτάſεως, τὸ εἰς ἔρανὸς  
 ἀναſτάſεως, τὸ ἐκ δεξιῶν καθεύδον, τῆς  
 δευτέρως καὶ ἐνδόξως πάλιν παρεσίας, τὰ σὰ  
 ἐκ τῶν σοι προσφερόμεν [f. προσφέροντες  
 vid. Lit. Bas.] καὶ πάντα καὶ διὰ πάντα σὲ  
 ὑμνῶμεν, σὲ εὐλογοῦμεν, σοὶ εὐχαριστοῦμεν  
 κύριε.

Lit. Bas. Μεμνημένοι ἐν, δέσποτα, καὶ  
 ἡμεῖς τῷ σωτηρίῳ αὐτῷ παθημάτων, τῷ  
 ζωοποιῷ σταυρῷ, τῷ τελημέρει ταφῆς, τὸ ἐκ  
 νεκρῶν ἀναſτάſεως, τῆς εἰς ἔρανὸς ἀνόδῃ,  
 τῆς ἐκ δεξιῶν σου τῷ Θεῷ καὶ πατρί καθεύ-  
 δοντος καὶ ἐνδόξως καὶ φοβερῶς αὐτῷ παρεσίας,  
 τὰ σὰ ἐκ τῶν σῶν σοι προσφέροντες, καὶ  
 πάντα καὶ διὰ πάντα σὲ ὑμνῶμεν, σὲ εὐλογοῦμεν,  
 σοὶ εὐχαριστοῦμεν κύριε,

that Cup, which he commanded us to do, [i. e. again, to offer] with Thanksgiving, in Commemoration of his Blood,—vid. et. p. 119.

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surrection from the Dead on the third Day, his Ascension into Heaven, and sitting at the right Hand of Thee his God and Father, and his second glorious and terrible Advent, when he shall come again <sup>f</sup> with glory to judge the Quick and the Dead," and shall render to every one according to his Works, we <sup>e</sup> "Sinners" offer to Thee, O Lord, this tremendous and unbloody Sacrifice: Beseeching Thee, that thou wouldst not deal with us after our Sins, nor reward us after our Iniquities; but according to thy Clemency and ineffable Love to Mankind, <sup>e</sup> "over-looking and blotting out the Hand-writing that is against us" thy Servants, <sup>b</sup> wouldst grant us thy heavenly and eternal Gifts, which Eye hath not seen, nor Ear heard, nor have entred into the Heart of Man, which thou hast prepared for them that love Thee, O God, and reject not the People for me and my Sins, O Lord, thou lover of Men" for thy People, and thy <sup>1</sup> Church" make their Supplications unto Thee.

## The ancient Liturgy of the Church of Jerusalem.

tion from the Dead on the third Day, <sup>a</sup> his" Ascension into Heaven, and sitting at the right Hand of Thee his God and Father, and his second <sup>†</sup> glorious and terrible Advent, when he shall come again with glory to judge the Quick and the Dead, and shall render to every one according to his Works, we [Sinners] offer to Thee, O Lord, <sup>‡</sup> this tremendous and unbloody Sacrifice: Beseeching Thee, that thou wouldst not deal with us after our Sins, nor reward us after our Iniquities; but according to thy Clemency and ineffable Love to Mankind, over-looking and <sup>||</sup> blotting out the Hand-writing that is against us thy Servants, wouldst grant us thy heavenly and eternal <sup>\*</sup> Gifts, for thy People, and thy <sup>b</sup> Church" make their Supplications unto thee.

*Iren.* expresseth it, l. 4. c. 34) consists in δύο πραγμάτων, ἐπὶ γῆνι τε καὶ ὑπερῷν, of two Things, the earthly and the heavenly; and as all the ὑπερῷα heavenly Things, or ὑπερεσθῆα supercelestial, are in the Language of the N. Test. αἰώνια eternal, so the Eucharist in particular may very fitly be so called because it is φάρμακον αἰδωσώσεως, αἰσθητός τῷ μὴ ἀποθανεῖν ἀλλὰ ζῆν in Ἰησοῦ Χριστῷ διὰ πάντες, the Medicine of Immortality, our Antidote that we should not die, but live for ever in Christ Jesus. S. Ignat. Ep. ad Ephes. c. 20.

<sup>b</sup> *Al.* ἀληγορομήα Inheritance; vid. Lit. Syr.

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Myft. V.

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Liturgy.

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St. Chrysostom, and St. Basil.

urrection from the Dead, his Ascension into Heaven, and his second Advent, when he shall come again with Glory and Power to judge the Quick and the Dead, and to render to every Man according to his Works, we offer to Thee, our King and our God, according to his Institution, this Bread and this Cup, giving Thanks to thee through him, \* [for that thou hast vouchsafed us to stand before Thee, and to sacrifice unto Thee.]

more especially to the Passion and Death, Resurrection, Ascension and second Advent of our blessed Saviour immediately before commemorated; In a Word, *μνησθέντες, in Commemoration, προσφέρωμεν σοι, we offer to thee, — εὐχαριστήεις giving Thanks, imports we offer to thee this Sacrifice of Thanksgiving, in Commemoration of, &c.*

urrection from the Dead on the third Day, and his Assumption into Heaven [we confess,] and his sitting at the right Hand of Thee his God and Father, and looking for his second dreadful and terrible Advent, when he shall come again to judge the Quick and the Dead in Righteousness, and to render [add, to every one according to his Works,] we have set before Thee, O Lord our God, thy own out of thy own Gifts.

*Lit. Chrys.* Wherefore in Commemoration of this his salutary Command, and of all those things which he did for us, his Cross, his Burial, his Resurrection on the third Day, his Ascension into Heaven, his sitting at thy right Hand, and his second and glorious Advent, we offer [f. offering, see *Lit. Bas.*] to Thee thy own out of thy own, in all and for all we sing Hymns to Thee, we bless Thee, we give Thanks to Thee, O Lord.

*Lit. Bas.* Wherefore, O Lord, in Commemoration of his salutary Passions, his life-giving Cross, his being three Days in the Grave, his Resurrection from the Dead, his Ascension into Heaven, his sitting at the right Hand of Thee his God and Father, and his glorious and terrible Advent, offering to Thee thy own out of thy own, in all and for all we sing Hymns to Thee, we bless Thee, we give Thanks to Thee, O Lord.

## The present Liturgy of St. James.

## The ancient Liturgy of the Church of Jerusalem.

[Pop.] Ἄ ἐλέησον ἡμᾶς Κύριε ὁ Θεός, ὁ Πατήρ ὁ παντοκράτωρ, [Sacerd.] Ἐλέησον ἡμᾶς ὁ Θεός ὁ παντοκράτωρ, ἐλέησον ἡμᾶς ὁ Θεός ὁ σωτὴρ ἡμῶν ἐλέησον ἡμᾶς ὁ Θεός καὶ τὸ μέγα ἐλεός σου, καὶ ἐξαπόσειλον ἐφ' ἡμᾶς καὶ ἐπὶ τὰ προκείμενα δῶρα ταῦτα τὸ πνεῦμά σου τὸ ἅγιον [Deinde inclinata cervice dicit] τὸ κύριον καὶ ζωοποιόν, τὸ σύμφορον σοὶ τῷ θιῷ καὶ πατρὶ, καὶ τῷ μοιούμῳ σου υἱῷ, τὸ συμβασιλεύον, τὸ ἐρωσίου τε καὶ συναιδίου, τὸ λαλοῦσαν ἐν νόμῳ καὶ προφῆταις, καὶ τῇ καυῇ σου διαθήκῃ τὸ καλῶν ἐν εἰδὶ περιτριῶς ἐπὶ τὸν Κύριον ἡμῶν Ἰησοῦν Χριστὸν ἐν τῷ Ἰορδάνῃ ποταμῷ, καὶ μύσαν ἐπ' αὐτόν τὸ καλῶν ἐπὶ τὸς Ἀποστόλους σου ἐν εἰδὶ πυρίνῃ γλωσσῇ ἐν τῷ ὑπερώῳ τῆς ἀγίας καὶ ἰδού σου Σιών, ἐν τῇ ἡμέρᾳ τῆς πενήκοτης αὐτὸ τὸ πνεῦμά σου τὸ πανάγιον κατέπεμψεν δίσποδα ἐφ' ἡμᾶς, καὶ ἐπὶ τὰ προκείμενα ἅγια δῶρα ταῦτα & erigens se exclamat] ἵνα ἐπιφοιτήσαν τῇ ἀγίᾳ, καὶ ἀγαθῇ, καὶ ἰδού σου αὐτὴ παρυσία, ἀγίαση καὶ ποιήσῃ τὸν μὲν ἄρτον τῆτον σῶμα ἅγιον τῷ Χριστῷ σου, [Pop.] Ἀμήν. καὶ τὸ πῶθ' ἔμενον τῷ αἵματι τίμιον τῷ Χριστῷ σου [Pop.] Ἀμήν. ἵνα γένηται πᾶσι τοῖς ἐξ αὐτῶν μετ' ἀλαμβάνουσιν εἰς ἄφεσιν ἁμαρτιῶν καὶ εἰς ζωὴν αἰώνιον, εἰς αἰσασμὸν ψυχῶν καὶ σωμάτων, εἰς καρποφορίαν ἔργων ἀγαθῶν <sup>b</sup> εἰς τηρίμνον τῆς ἀγίας σου καθολικῆς ἐκκλησίας, ἣν ἱδμελίσσας ἐπὶ τὴν πείραν τῆς πίστεως, ἵνα πύλαι ἄδῃ μὴ κατισχύσωσιν αὐτῆς, ζυμῶν αὐτὴν ἀπὸ πάσης αἰρέσεως καὶ σκανδάλων καὶ ἐρξαζομένων τῶν αἰσίων, διαφυλάττω αὐτὴν μέχρι τῆς συνελείας τῷ αἰῶνι."

<sup>a</sup> Lit. Syr. Miserere nobis Deus Pater omnipotens, & mitte Spiritum tuum sanctum—ut adveniens efficiat panem istum Corpus—Have mercy upon us, O God, Almighty Father, and send down thy holy Spirit—that by his Descent upon them, he may make this Bread the Body—

<sup>b</sup> This is undoubtedly an Interpolation, and does not seem to make good Sense, that the προκείμενα δῶρα, the Gifts set before God, as made the Body and Blood of Christ by the Descent of the holy Spirit upon them, should be τοῖς ἐξ αὐτῶν μετ' ἀλαμβάνουσιν, to all who partake of them, for the Confirmation of the holy Catholick Church, &c.

\* Ἐλέησον ἡμᾶς Κύριε ὁ Θεός, ὁ Πατήρ ὁ παντοκράτωρ, ἐλέησον ἡμᾶς καὶ τὸ μέγα ἐλεός σου, καὶ ἐξαπόσειλον ἐφ' ἡμᾶς, καὶ ἐπὶ τὰ προκείμενα δῶρα ταῦτα τὸ πνεῦμά σου τὸ ἅγιον, † ἵνα ἐπιφοιτήσαν ποιήσῃ τὸν μὲν ἄρτον τῆτον σῶμα ἅγιον τῷ Χριστῷ σου, καὶ τὸ πῶθ' ἔμενον τῷ αἵματι τίμιον τῷ Χριστῷ σου ἵνα γένηται πᾶσι τοῖς ἐξ αὐτῶν μετ' ἀλαμβάνουσιν εἰς ἄφεσιν ἁμαρτιῶν, καὶ εἰς ζωὴν αἰώνιον \* [εἰς αἰσασμὸν ψυχῶν καὶ σωμάτων † εἰς καρποφορίαν ἔργων ἀγαθῶν,]

\* Ephraem Syrus Orat. de Sacerd. T. i. p. 20. Misericordiam & indulgentiam a Rege misericorde postulans, ut Spiritus Sanctus pariter descendat sanctificetque dona in terris proposita. Asking Mercy and Indulgence from the merciful King, that the holy Spirit may descend upon, and sanctify the Gifts set before God on Earth.

Optat. Milet. L. vi. cont. Parmen. Quo Deus omnipotens invocatus sit, quo postulatus descendit Spiritus Sanctus. Where God Almighty is invoked, and the holy Spirit being called for descends.

† S. Cyr. p. 300. ἅγια τὰ προκείμενα, ἐπιφοιτήσαν διέξανα ἅγιον πνεῦμα, holy are the Gifts which are set before God [or lie in open view] having received the Descent of the holy Spirit upon them.

<sup>a</sup> What I have here inclosed in Hooks, if it be not to be left out altogether, as in Frag. Iren. and as may seem probable also from the Prayer immediately before the Communion, p. 57. where the Priest prayeth ἵνα ἄξιον γινώμεθα κοινωνοὶ καὶ μετόχοι γινώσθαι τῶν ἁγίων σου μυστηρίων, εἰς ἄφεσιν ἁμαρτιῶν καὶ εἰς ζωὴν αἰώνιον, that we may be made worthy to be Communicants and Partakers of thy holy Mysteries, for the Remission of Sins, and for Life everlasting; and likewise from what I take to have been the Bidding of the Deacon to the Thanksgiving after communicating, ὅτι ἐξέσωσας [l. ἡξίωσιν] ἡμᾶς μετὰ σοῦ τῷ σώματι καὶ αἵματι σου [l. Χριστῷ] εἰς ἄφεσιν ἁμαρτιῶν καὶ εἰς ζωὴν αἰώνιον, that thou hast vouchsafed [l. be bath vouchsafed] to make us Partakers of thy Body and Blood [l. the Body and Blood of Christ] for the Remission of Sins and for Life everlasting. If it be not, I say, to be left out altogether, should, I think, be placed rather immediately after μετ' ἀλαμβάνουσιν, partake of them, and before εἰς ἄφεσιν, &c. for Remission, &c. Thus S. Cyr. p. 274. according to the Reading of M. S. Bod. μετ' ἀλαμβάνοντες μυστηρίων εἰς ἀγιασμὸν ψυχῶν καὶ σωμάτων, εἰς ἄφεσιν ἁμαρτιῶν, καὶ εἰς βασι-

St. Cyril in Catech.  
Myft. V.

The Clementine  
Liturgy.

Part of the Liturgies of St. Mark,  
St. Chrysostom and St. Basil.

—παρεκαλώμεν  
τὸ Φιλάνθρωπον Θεὸν  
τὸ ἅγιον πνεῦμα ἐξα-  
ποστείλαι ἐπὶ τὰ προ-  
κείμενα, ἵνα ποιήσῃ  
τὸ μὲν ἄρτον Σῶμα  
Χριστοῦ, τὸ δὲ οἶνον  
Αἷμα Χριστοῦ\*.

\* S. Cyr. adds, πάν-  
τως γὰρ ὃ ἐν ἱερῷ αἶμα  
τὸ ἅγιον πνεῦμα τὸτο ἡγί-  
ασται καὶ μεταβάλλεται: for  
that to which the holy  
Spirit gives the Contact  
is sanctified and changed.  
Then immediately fol-  
lows, ἅτα, ἔθεν, as p.  
30.

Καὶ ἀξιῶμεν σε  
ὅπως εὐλόγῳς ἐπι-  
βλέψῃς ἐπὶ τὰ προ-  
κείμενα δῶρα ταῦτα  
ἐνώπιόν σου, ὁ ἀνεν-  
δεῖς Θεός, καὶ εὐδοκή-  
σῃς ἐπ' αὐτοῖς εἰς τι-  
μὴν τοῦ Χριστοῦ σου,  
καὶ καὶ ἀπεμψῇς τὸ  
ἅγιόν σου πνεῦμα ἐπὶ  
τῷ θυσίᾳ ταύτῃ,  
τὸ μάρτυρα τὴν παθη-  
μάτων τοῦ Κυρίου Ἰη-  
σοῦ, ὅπως ἀποφῇ  
τὸ ἄρτον τοῦτον Σῶμα  
τοῦ Χριστοῦ σου, καὶ τὸ  
ποτήριον τοῦτο Αἷμα  
τοῦ Χριστοῦ σου, ἵνα οἱ  
μεταλαβόντες αὐτὸ  
βεβαιωθῶσι πρὸς εὐ-  
σίδειαν, ἀφίσιως ἀ-  
μαρτημάτων τύχωσι,  
τοῦ διαβόλου καὶ τοῦ  
πλάνου αὐτῶν ρυθῶ-  
σι, πνεύματι ἁγίῳ  
πληρωθῶσιν, ἀξιοὶ  
τοῦ Χριστοῦ σου γίνων-  
ται, ζωῆς αἰωνίου τύ-  
χωσι, σὲ καὶ ἀλλα-

Lit. Mar. Καὶ διόμεθα καὶ παρεκαλῶ-  
μεν σε Φιλάνθρωπε, ἀγαθὲ, ἐξαπόσειλον  
ἐξ ὕψους τοῦ ἁγίου σου ἐξ ἰστοῦμεν κατοικη-  
ρίᾳ σου — ἐφ' ἡμᾶς, καὶ ἐπὶ τὰς ἄρτας  
τάς, καὶ ἐπὶ τὰ ποτήρια ταῦτα τὸ πνεῦ-  
μά σου τὸ ἅγιον, ἵνα αὐτὰ ἀγιάσῃ — καὶ ποιή-  
σῃ τὸν μὲν ἄρτον Σῶμα, τὸ δὲ ποτήριον  
Αἷμα — τοῦ Κυρίου — ἡμῶν Ἰησοῦ Χριστοῦ —  
ἵνα ἡρώγῃαι πάντες ἡμεῖς τοῖς ἐξ αὐτῶν μέλα-  
λαμβάνουσιν εἰς πίσις, εἰς νῆψιν, εἰς ἴασις,  
εἰς σαφροσύνην, εἰς ἀγίασμον, εἰς [1. καὶ]  
ἐκτανάτωσιν ψυχῆς [add καὶ] σώματι [2. καὶ  
πνεύματι], εἰς κοινωνίαν μακαριότητος  
ζωῆς αἰωνίου καὶ ἀφθαρσίας —

\* I would incline to think this should be rather in  
the singular Number, καὶ ἐπὶ τὸν ἄρτον τοῦτον καὶ ἐπὶ τὸ  
ποτήριον τοῦτο, and upon this Bread and this Cup, as it  
is immediately after. See 1 Cor. x. 17. S. Ignat.  
Ep. ad Eph. c. xx. ἵνα ἄρτον κλῶντες, breaking one  
Bread. And Ep. ad Philad. c. 4. ἵνα ποτήριον εἰς ἑνῶ-  
σιν τοῦ αἵματος αὐτοῦ, one Cup in the Unity of his Blood.

† I have inclos'd καὶ πνεύματι, and Spirit, in Hooks,  
because

Lit. Chrys. Καὶ διόμεθά σου ὁ Θεὸς  
ἡμῶν — καὶ ἀπεμψῇς τὸ πνεῦμά σου τὸ ἅγιον  
ἐφ' ἡμᾶς καὶ ἐπὶ τὰ προκείμενα δῶρα ταῦτα  
— ποιήσον — [as I take all that is inserted  
in this Lit. betwixt δῶρα ταῦτα, these  
Gifts, and ποιήσον, make, to be interpo-  
lated, so in consequence instead of ποιή-  
σον, make, it must be read ἵνα ποιήσῃ, that  
he may make] τὸ μὲν ἄρτον τοῦτον τίμιον Σῶμα  
τοῦ Χριστοῦ σου, — τὸ δὲ ἐν ποτηρίῳ τῷ τῷ τίμιον

Iren. Frag. Edit. a Pfaff. καὶ ἐπὶ αὐτὰ τὴν προσφορὰν τιθίσαις, ἐκκαλῶμεν τὸ πνεῦ-  
μα τὸ ἅγιον, ὅπως ἀποφῇ τὴν θυσίαν ταύτην καὶ τοῖς ἄρτον Σῶμα τοῦ Χριστοῦ, καὶ τὸ πο-  
τήριον τὸ Αἷμα τοῦ Χριστοῦ, ἵνα οἱ μεταλαβόντες ταῦτα τὴν αἰδίαν, τῆς ἀφίσιως τῶν  
ἁμαρτιῶν, καὶ τῆς ζωῆς αἰωνίου τύχων. Then having performed the Oblation, we in-  
voke the holy Spirit, that he may make this Sacrifice and Bread the Body of Christ,  
and the Cup the Blood of Christ, that they who partake of these Antitypes, may ob-  
tain Remission of Sins, and Life everlasting. Vid. & contra Hæreses l. IV. c. 34.

## The present Liturgy of St. James.

[Peop.] <sup>a</sup>. Have mercy upon us, O Lord God, Almighty Father, [Priest.] Have mercy upon us, O God Almighty, have mercy upon us, O God our Saviour, have mercy upon us, O God, according to thy great Mercy, and send down thy most holy Spirit upon us, and upon these Gifts which are here set before thee. Then bowing his neck he saith, who is the Lord, and Giver of Life, who sitteth on the same Throne with thee, O God the Father, and with thy only begotten Son, and reigneth with thee, being consubstantial and co-eternal, who spake by the Law, and the Prophets, and by thy New Testament, who descended in the Likeness of a Dove upon our Lord Jesus Christ in the River Jordan, and rested upon him, who descended upon the Apostles in the Likeness of fiery Tongues, in the upper Room of holy and glorious *Sion*, on the Day of Pentecost; send down, O Lord, this thy most holy Spirit upon us, and upon these holy Gifts which are here set before thee. And raising himself up he says with a loud Voice, that by his Descent upon them, with his holy, and good, and glorious Presence, he may sanctify and make this Bread the holy Body of thy Christ, [Peop.] Amen. and this Cup the precious Blood of thy Christ; [Peop.] Amen. that they may be to all who partake of them, for Remission of Sins, and for Life everlasting, for the Sanctification of Soul and Body, for bringing forth the Fruit of good Works, <sup>b</sup> for the Confirmation of thy holy Catholick Church, which thou hast founded upon the Rock of Faith, that the Gates of Hades may not prevail against it; delivering it from all Heresy and Scandals, and from the Workers of Iniquity, and preserving it to the Consummation of the Word."

## The ancient Liturgy of the Church of Jerusalem.

\* Have mercy upon us, O Lord God, Almighty Father, have mercy upon us according to thy great Mercy; and send down thy holy Spirit upon us, and upon these Gifts which are here set before thee, † that by his Descent upon them, he may make this Bread the holy Body of thy Christ, and this Cup the precious Blood of thy Christ; that they may be to all who partake of them, for Remission of Sins, and for Life everlasting, \* [for the Sanctification of Soul and Body, ‡ for bringing forth the Fruit of good Works.]

*Δείας ἡμῶν ἀναστροφῆς, το partake of the Mysteries for the Sanctification of Soul and Body, for Remission of Sins, and for an Inheritance in the Kingdom of Heaven.*

† S. Cyr. p. 44. Καταφορῶν ἐν ἡμῶν ἀλμαρῶν, bringing forth the Fruit of good Works.

St. Cyril in Catech.  
Myft. V.

The Clementine  
Liturgy.

Part of the Liturgies of St. Mark,  
St. Chrysostom and St. Basil.

—We may invoke God the Lover of Men, to send down the holy Spirit upon *the Gifts* set before him, that he may make the Bread the Body of Christ, and the Wine the Blood of Christ \*.

And we beseech Thee to look favourably upon these Gifts which are here set before thee, O God, who standest in need of nothing; and to accept them to the Honour of thy Christ; and to send down thy holy Spirit upon this Sacrifice, the Witness of the Sufferings of the Lord Jesus, that he may make this Bread the Body of thy Christ, and this Cup the Blood of thy Christ; that they who partake thereof may be confirmed in Godliness, may obtain Remission of Sins, may be delivered from the Devil and his Deceit, may be filled with the holy Ghost, may be made worthy of thy Christ, and may obtain everlasting Life, Thou being recon-

*Lit. Mar.* And we pray and beseech thee, O good God, the Lover of Men, send down from thy high and holy Place, from thy prepared Habitation,—thy holy Spirit upon us, \* and upon these Loaves, and these Cups," that he may sanctify them—and make the Bread the Body, and the Cup the Blood—of our Lord—Jesus Christ—that they may be to all of us who partake of them for Faith, for Sobriety, for Health, for Temperance, for the Sanctification, for [l. and] renewing of our Soul [add and] Body [<sup>b</sup> and Spirit] for the Communion of the Blessedness of eternal Life and Immortality—

because the most ancient Fathers make Man, considered in his pure Naturals, to consist only of two Parts, Soul and Body. See *Iust. M. de Resur. ap. Grab. Spic. Pat. Sec. 2<sup>l</sup>. p. 188—9. Tatian. p. 58. Athen. de Mort. Res. p. 170. Et p. 200. Clem. Al. Str. IV. p. 639. l. 17. Tertul. de Resur. c. 40. Iren. l. 11. c. 52. Cyril. p. 56. 'Tis only the spiritual or perfect Man to whom they ascribe these three Parts, Soul, Body, and Spirit, by Spirit understanding not any created Principle, but the divine Spirit. See *Iren. l. V. c. 6, & c. 9. Clem. Al. Pad. 1. c. 6. init. Et Str. IV. p. 638. And in this Sense, Iren. p. 407. interprets 1 Thess. v. 23. as does Iust. M. ap. Grab. Spic. Pat. Sec. 2<sup>l</sup>. p. 192. Sec. N. Grab. p. 250.**

*Lit. Chrys.* And we beseech thee, O our God,—send down thy holy Spirit upon us, and upon these Gifts which are here set before thee,—make this Bread the precious Body of thy Christ,—and what is in this Cup the precious Blood of thy Christ;—that



## The present Liturgy of St. James.

The ancient Liturgy of the Church  
of Jerusalem.

Προσφέρομέν σοι δέσποτα <sup>a</sup> ὑπὲρ τῶν ἁγίων σου  
τόπων, ἃς ἰδέξασαι τῇ Θεοφανείᾳ τοῦ Χριστοῦ σου, καὶ τῇ  
ἐπιφοίτησί τοι παναγίᾳ σου πνεύματι. προσφερόμεν σοι ὑπὲρ  
τῆς ἰδιότητος Σιὼν τῆς Μητρὸς πατρὶν τῶν Ἑκκλησιῶν καὶ  
ὑπὲρ τῆς καὶ πατρὶν ἡ οἰκουμενικῆς ἁγίας σου  
<sup>b</sup> καθολικῆς καὶ ἀποστολικῆς Ἑκκλησίας,  
πλυσίας καὶ νυνὶ τὰς δωρεὰς τῆς παναγίας σου  
πνεύματος ἐπιχορηγήσων αὐτῇ δέσποτα. Μνήσ-  
θη Κύριε καὶ τὸ ἐν αὐτῇ ἁγίων παλίν καὶ

Προσφέρομέν σοι δέσποτα ὑπὲρ τῆς καὶ πα-  
τρὶν ἡ οἰκουμενικῆς ἁγίας σου [καθολικῆς  
καὶ ἀποστολικῆς] Ἑκκλησίας, πλυσίας καὶ  
νυνὶ τὰς δωρεὰς τῆς ἁγίας σου πνεύματος  
ἐπιχορηγήσων αὐτῇ. Μνήσθη Κύριε καὶ τὸ ἐν

<sup>a</sup> I take this to be an Interpolation, otherwise  
(for the Reason above given, p. 10.) St. Cyril would  
not have omitted to take Notice of it. It may prob-  
ably have been added even by himself, after his  
coming to be Bishop of Jerusalem; or by some of his  
Successors, when that Church began to aim at, or  
had obtained it's Patriarchal Dignity.

<sup>b</sup> De Lit. Syr. & Clem.

γέν[ε]σθαι αὐτοῖς, διάπο-  
τα παθηκράτορ.

Αἷμα τῷ Χρυσῷ σὺ—ὥστε γινώσκ τοῖς με-  
ταλαμδάνουσιν εἰς νῆψιν ψυχῆς, εἰς ἄφεισιν  
ἀμαρτιῶν, εἰς κοινωνίαν τῷ ἁγίῳ πνεύματι, εἰς  
βαπτίλειας ἑραῶν πλήρωμα, εἰς παρ-  
ρησίαν τῷ πρὸς σε, μὴ εἰς κρέμα, ἢ εἰς  
κατάκρεμα.

Lit. Bas. Καὶ δεόμεθα [add σὺ] ὁ Θεὸς  
ἡμῶν—καὶ σὺ παρακαλέσθαι—εὐδοκίᾳ τῇ σῆς  
ἀγαθότητι, ἐλθεῖν τὸ πνεῦμά σου τὸ ἅγιον  
ἐφ' ἡμᾶς, καὶ ἐπὶ τὰ προκειμένα δῶρα ταῦ-  
τα, καὶ εὐλογῆσαι αὐτά, καὶ ἀγιάσαι, καὶ  
ἀναδείξαι—τὸ μὲν ἄρτον τῆτον—αὐτὸ τὸ  
τίμιον Σῶμα τῷ Κυρίῳ—ἡμῶν Ἰησοῦ Χρυσῷ  
—τὸ δὲ ποτήριον τῆτον αὐτὸ τὸ τίμιον Αἷμα  
τῷ Κυρίῳ—ἡμῶν Ἰησοῦ Χρυσῷ,—ἡμᾶς δὲ  
πάντας, τὰς ἐκ τῷ ἐνὸς ἄρτι καὶ τῷ ποτήριῳ  
μέλχοις \* ἐνώσαις ἀλλήλοις εἰς ἐνὸς πνεύ-  
ματι ἁγίῳ κοινωνίαν, καὶ μηδένα ἡμῶν  
εἰς κρέμα ἢ εἰς κατάκρεμα \* ποιήσαις με-  
τάσχον τῷ ἁγίῳ σώματι καὶ αἵματι τῷ  
Χρυσῷ.

Εἴτα μὲν τὸ ἀπαρ-  
τιθῆναι τῷ πνεύμα-  
τι τῷ θυσίαν, τῷ ἁ-  
γίῳ μακρὸν λαοῦσαν,  
ἐπὶ τῇ θυσίᾳ ἐκεί-  
νης τῷ ἱλασμῷ πα-  
ρακαλέσθαι τὸ θεὸν \*  
ὑπὲρ κοίτης τῇ Ἐκ-  
κλησιᾷ εἰρήνης, ὑπὲρ  
τῇ τῷ κόσμῳ εὐστα-  
θείας, ὑπὲρ Βασι-  
λείων, ὑπὲρ στρατιω-

\* Ἐτι δεόμεθα σου  
Κύριε, καὶ ὑπὲρ τῆς  
ἀγίας σου Ἐκκλησί-  
ας τῇ ἀπὸ πειρασμῶν  
ἕως πειρασμῶν, ἡμεῖς  
περιποιήσω τῷ τί-  
μιῳ αἵματι τῷ Χρυσῷ  
σου, ὅπως αὐτῷ δια-  
φυλάξης ἁσίστον καὶ  
ἀκλυδάνιστον ἄχρι τῇ  
σωτηρείας τῷ αἰῶ-

† Lit. Mar. Μνήσθητι καὶ τῶν ἀπαρ-  
ταχῶν ὁρθοδόξων Ἐπισκόπων, Πρεσβυτέρων,  
Διακόνων—

Lit. Chrys.—μνήσθητι, Κύριε, πάσης  
ἐπισκοπῆς ὁρθοδόξης, τῇ ὁρθοδόξων τῇ λέ-  
γει τῇ σῆς ἀληθείας, πάντες τῷ πρεσβυτε-  
ρίῳ, τῷ ἐν Χρυσῷ διακονίᾳ,—

Lit. Bas. Μνήσθητι, Κύριε, πάσης ἐπι-  
σκοπῆς ὁρθοδόξων, τῶν ὁρθοδόξων τῇ λέ-  
γει τῇ σῆς ἀληθείας—τῷ πρεσβυτερίῳ, τῷ  
ἐν Χρυσῷ διακονίᾳ—

‡ Lit. Mar. Τὸν Βασιλέα, τὰ στρατιω-  
τικά, τὰς ἄρχοντας, βυλάς, δήμους,—ἐν  
πάσῃ εἰρήνῃ καὶ ἀκοσμήσῃ. This may

\* See the bidding Prayer  
following the Priest's In-  
tercession.

The present Liturgy of St. James.

The ancient Liturgy of the Church  
of Jerusalem.

We offer to thee, O Lord, for thy holy Places, which thou hast glorified with the Divine Presence of thy Christ, and the Descent of thy most holy Spirit, chiefly for glorious Sion the Mother of all Churches; and for thy holy "Catholick and Apostolick" Church throughout the whole World; do thou now also plentifully furnish her with the rich Gifts of thy most holy Spirit, O Lord.

Remember, O Lord, <sup>the</sup> <sub>our</sub> holy Fathers and Brethren, and Bishops in the same, who

We offer to thee, O Lord, for thy holy [Catholick and Apostolick] Church throughout the whole World; do thou now also plentifully furnish her with the rich Gifts of thy holy Spirit.

Remember, O Lord, the holy

St. Cyril in Catech.  
Myft. V.

The Clementine  
Liturgy.

Part of the Liturgies of St. Mark,  
St. Chryftofom and St. Bafil.

ciled to them, O  
Lord Almighty.

they may be to thofe who partake of them for Sobriety of Soul, for Remiffion of Sins, for the Communion of the holy Spirit, for the Fulnefs of the Kingdom of Heaven, for Confidence in thee, and not for Judgment or Condemnation.

*Lit. Baf.* And we befeech [add thee], O our God,—and pray unto thee,—that by the favour of thy Goodnefs, thy holy Spirit may defcend upon us, and upon thefe Gifts which are here fet before thee, and blefs them, and fanctify, and make—this Bread—the precious Body of our Lord—Jesus Chrift,—and this Cup the precious Blood of our Lord—Jesus Chrift,—and unite us all who partake of this one Bread and Cup to one another in the Communion of one holy Spirit, and let none of us partake of the holy Body and Blood of thy Chrift to Judgment or Condemnation.

† *Lit. Mar.* Remember all orthodox Bifhops, Prefbyters, Deacons,—in every Place.

*Lit. Chryf.*—Remember, O Lord, all orthodox Bifhops, who rightly divide the Word of thy Truth; all the Prefbyters, and Deacons in Chrift—

*Lit. Baf.* Remember, O Lord, all orthodox Bifhops, who rightly divide the Word of thy Truth,—the Prefbyters and Deacons in Chrift,—

‡ *Lit. Mar.* Guide the King, the Armies, the Magiftrates, the Councils, the People,—in all Peace.—King

Then after the spiritual Sacrifice the unbloody Service is finished, we pray to God over this Sacrifice of Propitiation, \* for the common Peace of the Churches, for the Tranquillity of the World, for Kings, for their Armies and Auxili-

We farther pray unto thee, O Lord, for thy holy Church, from one End of the Earth to the other, which thou haft purchafed with the precious Blood of thy Chrift, that thou wouldft keep her unshaken and undifturbed with Storms and Tempefts to the End

## The present Liturgy of St. James.

ἀδελφῶν ἡμῶν, καὶ Ἐπισκόπων τῶν ἐν πάσῃ τῇ οἰκονομίᾳ ἐκδοδύως ὁρθοδόξων τὸν λόγον τοῦ σῆς ἀληθείας †. Μνήσθητι Κύριε \* καὶ πάσης πόλεως καὶ χώρας καὶ τῇ ἐκδοδύως πᾶσι οἰκέντων ἐν αὐταῖς, εἰρήνης καὶ ἀσφαλείας αὐτῶν. Μνήσθητι Κύριε πλεόντων, ὁδοιπορούντων, ξενιτεύοντων χριστιανῶν, τῇ ἐν δεσμοῖς, τῇ ἐν φυλακαῖς, τῇ ἐν αἰχμαλωσίαις καὶ ἐξορίαις, τῇ ἐν μείλλοις καὶ βασάνοις, καὶ πικραῖς δαλείαις ὄντων πατέρων καὶ ἀδελφῶν ἡμῶν. Μνήσθητι, Κύριε, τῇ νοσούντων καὶ καμνόντων, καὶ τῇ ὑπὸ πνευμάτων ἀκαθάρτων ἐνοχλημένων, τοῦ ὡς σὲ τῷ Θεῷ ταχίας ἰάσεως αὐτῶν καὶ σωτηρίας. Μνήσθητι, Κύριε, πάσης ψυχῆς χριστιανῆς θλιβομένης καὶ καταπονεμένης, ἐλεῖς καὶ βοηθείας σε τῷ Θεῷ ἐπιδομένης καὶ ἐπιστροφῆς τῇ πεπλανημένων. Μνήσθητι, Κύριε, τῇ κοπιῶντων καὶ διακονούντων ἡμῖν, πατέρων καὶ ἀδελφῶν ἡμῶν, διὰ τὸ ὄνομά σε τὸ ἅγιον. Μνήσθητι, Κύριε, πάντων εἰς ἀγαθόν πάντας ἐλέησον διὰ πᾶσιν ἡμῖν διαλλάγηθι· εἰρήνευσον τὰ πλήθη τοῦ λαοῦ σε διασκεῖσθαι τὰ σκάνδαλα· λαλᾶρῇσον τὰς πολέμους· παῦσον τὰς τῇ αἰρέσεων ἐναντίας· τὴν σὴν εἰρῴην, καὶ τὴν σὴν ἀγάπην χάρισαι ἡμῖν, ὁ Θεὸς ὁ σωτὴρ ἡμῶν,

† *Lit. Syr.* add, Canitiem ipsis venerandam concede Domine : multis annis ipso conserva pascentes Populum tuum cum omni pietate & sanctitate. Memento, Domine, Presbyterii hujusce & cujuscumque alterius loci ; Diaconatus in Christo, omnisque Ministerii, & omnis Ordinis Ecclesiastici. Grant them a venerable old Age, O Lord, preserve them for many Years that they may feed thy People in all Piety and Holiness. Remember, O Lord, the Presbyters of this and every other Place ; the Deacons in Christ ; all the Ministers, and every Ecclesiastical Order.

\* *Lit. Mar.* Μνήσθητι Κύριε—τῆς πόλεως ἡμῶν ταύτης [add καὶ] πάσης πόλεως καὶ χώρας, καὶ τῶν ἐν ἐκδοδύως πᾶσι χριστῶ οἰκούντων ἐν αὐταῖς, εἰρήνης καὶ ἀσφαλείας αὐτῶν  
Remember,

## The ancient Liturgy of the Church of Jerusalem.

αὐτῇ ἀγίῳ Ἐπισκόπων τῇ ὁρθοδόξων τὸν λόγον τοῦ σῆς ἀληθείας † †. Μνήσθητι Κύριε \* τοῦ πόλεως ἡμῶν ταύτης, καὶ πάσης πόλεως καὶ χώρας, καὶ τῇ πᾶσι οἰκέντων ἐν αὐταῖς, εἰρήνης καὶ ἀσφαλείας αὐτῶν. Μνήσθητι Κύριε πλεόντων, ὁδοιπορούντων, ξενιτεύοντων χριστιανῶν, τῇ ἐν δεσμοῖς, τῇ ἐν φυλακαῖς, τῇ ἐν αἰχμαλωσίαις καὶ ἐξορίαις, τῇ ἐν μείλλοις καὶ βασάνοις, καὶ πικραῖς δαλείαις ὄντων [πατέρων καὶ] ἀδελφῶν ἡμῶν. Μνήσθητι Κύριε, τῇ νοσούντων καὶ καμνόντων, καὶ τῇ ὑπὸ πνευμάτων ἀκαθάρτων ἐνοχλημένων, τοῦ ὡς σὲ τῷ Θεῷ ταχίας ἰάσεως αὐτῶν καὶ σωτηρίας. Μνήσθητι, Κύριε, πάσης ψυχῆς χριστιανῆς θλιβομένης καὶ καταπονεμένης, ἐλεῖς καὶ βοηθείας σε τῷ Θεῷ ἐπιδομένης καὶ ἐπιστροφῆς τῇ πεπλανημένων. Μνήσθητι, Κύριε, τῇ κοπιῶντων καὶ διακονούντων ἡμῖν [πατέρων καὶ ἀδελφῶν ἡμῶν] διὰ τὸ ὄνομά σε τὸ ἅγιον. Μνήσθητι, Κύριε, πάντων εἰς ἀγαθόν· πάντας ἐλέησον διὰ πᾶσιν ἡμῖν διαλλάγηθι· εἰρῴνευσον τὰ πλήθη τοῦ λαοῦ σε διασκεῖσθαι τὰ σκάν-

† Here seems to be a Defect in this Lit. that no mention is made of the Presbyters and Deacons of the Catholick Church ; if we may have any regard here to *Lit. Syr.* there should be added in this Place, τίμιον αὐτοῖς τὸ γῆρας παρὰ σε Κύριε, σὺλήρησον αὐτὰς ἔτι πολλοῖς ποιμαίνοντας τὸν λαόν σου ἐν εὐσεβείᾳ, καὶ δεινότητι. Μνήσθητι Κύριε πάντες τῇ πρεσβυτερίᾳ, πάσης τῆς ἐν Χριστῷ διακονίας, καὶ [ὑπηρεσίας] \* πάντες τῇ πληρώματι τῆς ἐκκλησίας ; grant them a venerable old Age, O Lord, preserve them for many Years that they may feed thy People in Piety and Holiness. Remember, O Lord, all the Presbyters and Deacons in Christ, and [Ministers] \* the whole Fulness of thy Church ; (see *Const. Apost. l. viii. c. 10. Lit. Mar. Lit. Alex. Basil and Lit. Clem.* in the bidding Prayer, c. 13.) \* I have here followed *Lit. Clem.* (and have accordingly inclos'd ὑπηρεσίας, Ministers, in Hooks, as being wanting in *M. S. V.*) rather than *Lit. Syr.* according to which it would be πάντες ἐκκλησιαστικῶν ταμίᾳ, every ecclesiastical Order. See Note † in the other Col. But perhaps no more may be wanting, but only, immediately after ἀλη-

St. Cyril in Catech.  
Myft. V.The Clementine  
Liturgy.Part of the Liturgies of St. Mark,  
St. Chrysostom and St. Basil.

ταῖν, καὶ συμμαχῶν,  
ὑπὲρ τῶν ἀδελφείων,  
ὑπὲρ τῶν καλαπνευμέ-  
νων, καὶ ἀπαξαπλῶς  
ὑπὲρ πάντων βοηθεί-  
ας δεομένων δέειμεθα

\* I have followed here the MSS. *Roe* and *Causab.* St. Cyril in this Account takes in both the Priest's Intercession and the bidding Prayer which followed it, the one being but a Recapitulation of the other, in which the Deacon directs the People to pray themselves for all that the Priest had before interceded for, in virtue of this commemorative Sacrifice: And probably this may be intimated in these Words *δέειμεθα πάντες ἡμεῖς, we all pray*, that not only the Priest in his Intercession, but the People also in the bidding Prayer put up these Petitions. That the Prayer of Intercession in the present *Lit. Ja.* is, in the main at least, the same that it was in St. Cyril's Time, and is here described by him, I see no Reason to doubt. It follows in the same Order immediately after the Invocation (wherein it agrees with the other ancient Liturgies, excepting that of St. Mark.) It contains such a Commemoration of, and Prayers for, the Dead, as very well answers to what he has described, and stands in the End of the Prayer of Intercession, exactly as he has placed it: And as for that Expression in him, *ὅπως ὁ Θεὸς εὐχαῖς αὐτῶν καὶ προσεβίαι προσ- δέξῃται*,

νος· Καὶ ὑπὲρ πά-  
σης ἐπισκοπῆς τῶν ὁρ-  
θοδόμου τῶν λόγων  
τῶν ἀληθείας, [ ἔτι  
παρεκαλεῖται σε καὶ ]  
ὑπὲρ τῶν ἐμῶν τῶν προσ-  
φέρουσιν σοὶ εὐχαρίστας,  
καὶ ὑπὲρ παντὸς τῶν  
προσβύλλων, ὑπὲρ [ f.  
καὶ ] τῶν διακόνων [ καὶ  
παντὸς τῶν κλήρων ] ἵνα  
πάντας σοφίσας πνεύ-  
ματι ἁγίῳ πληρώ-  
σῃς. Ἐτι παρεκα-  
λεῖται σε Κύριε, ὑπὲρ  
τῶν βασιλέων, καὶ τῶν  
ἐν ὑπεροχῇ, καὶ παν-  
τὸς τῶν στρατοπέδων,  
ἵνα εὐφρανθῶσι τὰ  
πρὸς ἡμᾶς, ὅπως ἐν  
ἡσυχίᾳ καὶ ὁμονοίᾳ  
διάγοντες τῶν πάντων  
χρόνον τῶν ζωῶν ἡμῶν,  
δοξάζωμέν σε διὰ  
Ἰησοῦ Χριστοῦ τῆς ἐλ-  
πίδος ἡμῶν. Ἐτι  
προσφερόμεν σοὶ καὶ  
ὑπὲρ πάντων τῶν ἀπ'

very well fit the Times when the civil Powers were Heathen. But in the same Prayer of Intercession in this Lit. these following Petitions come in afterwards, which have been added after the Emperors became Christian, *Βασιλεῦ τῶν βασιλευσάντων, καὶ Κύριε τῶν κυρμευσάντων, τῶν βασιλείων τῶν δέλων σε τῶν ὁρθοδόξων καὶ φιλοχρίστων ἡμῶν βασιλέων, ἐν ἐδικαίωσας βασιλεύειν ἐπὶ τῇ γῆς, ἐν εἰρήνῃ καὶ ἀνδρείᾳ καὶ δικαιοσυνῇ [ add, διαφύλαξον, καθυπόταξον αὐτῶν ] ὁ Θεὸς πάντα ἐχθρὸν καὶ πολέμιον ἐμφύλιον τε καὶ ἀλλόφυλον· ἐπιλαβῆς ἔπλεα καὶ θυρεῶν, καὶ ἀνάστηθι εἰς τὴν βοήθειαν αὐτῶν, καὶ ἐκχέον ῥομφαίαν καὶ σύγκλεισον ἐξεναντίας τῶν καταδιωκόντων αὐτὸν, ἐπισκίασον ἐπὶ τῶν κεφαλῶν αὐτῶν ἐν ἡμέρᾳ πολέμου· κάθισον ἐκ τῆς δεξιᾶς αὐτῶν [ add, ἐπὶ τῶν θρόνων αὐτῶν, λάλητον τῇ καρδίᾳ αὐτῶν ] ἀγαθὰ ὑπὲρ τῶν ἀγίων σε καθολικῆς καὶ ἀποστολικῆς ἐκκλησίας καὶ πάντων τῶν φιλοχρίστων λαῶν, ἵνα καὶ ἡμεῖς ἐν τῇ γαληνότητι αὐτῶν ἤρεμον καὶ ἡσυχίᾳ βίον διάλωμεν ἐν πάσῃ εὐσεβείᾳ καὶ σεμνότητι.*

Lit. Chrys. Ὑπὲρ τῶν πιστῶν καὶ φιλο-  
χρίστων ἡμῶν βασιλέων, παντὸς τῶν παλα-  
τίων καὶ στρατοπέδων αὐτῶν· δὸς αὐτοῖς, Κύριε,  
εὐφρανθῶσι τὸ βασιλεῖν, ἵνα καὶ ἡμεῖς ἐν τῇ  
γαλήνῃ αὐτῶν ἤρεμον καὶ ἡσυχίᾳ βίον διάλω-  
μεν ἐν πάσῃ εὐσεβείᾳ καὶ σεμνότητι.

Lit. Bas. Μνήσθητι, Κύριε, τῶν εὐσεβέ-  
στων καὶ πιστῶν ἡμῶν βασιλέων, ἕως ἐδι-  
καίωσας βασιλεύειν ἐπὶ τῇ γῆς· ὅπλα ἀλη-  
θείας, ὅπλα εὐδοκίας σεφάινωσον αὐτοῖς,  
ἐπισκίασον ἐπὶ τῶν κεφαλῶν αὐτῶν ἐν ἡμέ-  
ρᾳ πολέμου· ἐπίχυσον αὐτῶν τὴν βεραχίονα,  
ὑψώσον αὐτῶν τὴν δεξιάν, κράτιων αὐτῶν

## The present Liturgy of St. James.

throughout the whole World rightly divide the Word of thy Truth †.

Remember, O Lord, \* <sup>also</sup> <sub>and</sub> every City and Country, with all the orthodoxly Faithful that dwell in them; preserve them in Peace and Safety.

Remember, O Lord, our Christian Fathers and Brethren that travel by Sea, or by Land, or are in foreign Countries, that are in Chains or Imprisonments, that are in Captivity or Banishment, in the Mines, under Torture, or in hard Slavery.

Remember, O Lord, those that are sick or diseased, and such as are infested with unclean Spirits; and make haste to heal and deliver them.

Remember, O Lord, every Christian Soul under Affliction or Calamity, and who stand in need of thy divine Mercy and Help. *Remember* also the Conversion of those that are in Error.

Remember, O Lord, our Fathers and Brethren who labour and minister to us for thy holy Name's Sake.

Remember all, O Lord, for good; have Mercy upon all, O Lord; be reconciled to us all: settle the Flocks of thy People in Peace: remove all Scandals: make Wars to cease: put a Stop to the Violence of Heresies: and grant us thy Peace and Love, O God, our Sa-

*Remember, O Lord,—this our City [add, and] every City and Country, and all that in the orthodox Faith of Christ dwell in them, preserve them in Peace and Safety.*

*Lit. Chrys. Μνήσθητι, Κύριε, τῆς πόλεως ἐν ἣ ὑμεῖς κατοικεῖτε, καὶ πάσης πόλεως καὶ χώρας, καὶ τῶν ὁρίων ἐκείνων ἐν αὐταῖς: Remember, O Lord, this City in which we dwell, and every City and Country, with all the Faithful that dwell in them.*

## The ancient Liturgy of the Church of Jerusalem.

Bishops in the same; who rightly divide the Word of thy Truth † ‡.

Remember, O Lord, \* this our City," and every City and Country, with all the Faithful that dwell in them; preserve them in Peace and Safety.

Remember, O Lord, our Christian [Fathers and] Brethren that travel by Sea, or by Land, or are in foreign Countries, that are in Chains or Imprisonments, that are in Captivity or Banishment, in the Mines, under Torture, or in hard Slavery.

Remember, O Lord, those that are sick or diseased, and such as are infested with unclean Spirits; and make haste to heal and deliver them.

Remember, O Lord, every Christian Soul under Affliction <sup>b</sup> or Calamity, and who stand in need of thy divine Mercy and <sup>c</sup> Help. *Remember* also the Conversion of those that are <sup>d</sup> in Error.

Remember, O Lord, *those* [our Fathers and Brethren] who labour and minister to us for thy holy Name's Sake.

Remember all, O Lord, for good; have mercy upon all, O Lord; be reconciled to us all: settle the <sup>d</sup> Flocks of

*ἀληθείας, Truth, καὶ τοὺς τῷ προσέβητι, καὶ πάλιν τῆς ἐν Χριστῷ διακονίας, and all the Presbyters and Deacons in Christ, which might have been more easily omitted.*

† Here should follow the Petitions ὑπὲρ βασιλέων, &c. for Kings, &c. which may be supplied from the other Liturgies.

<sup>a</sup> I have added this from *Lit. Mar.* It has probably been left out when the Petition ὑπὲρ τῶν ἁγίων σου τόπων, &c. for thy holy Places, &c. has been inserted.

<sup>b</sup> ὑπὲρ τῶν καλαιπιδυνίων, for the afflicted, Cyr.

<sup>c</sup> ὑπὲρ πάντων βουδίας διομνών, for all who stand in need of Help, Cyr.

<sup>d</sup> Τὸ ἐν Διῷ κληθεῖς, the Flock of God, Ignat. Ep. ad Tral. §. 8.

St. Cyril in Catech.  
Myft. V.

The Clementine  
Liturgy.

Part of the Liturgies of St. Mark,  
St. Chryſoſtom and St. Baſil.

aries, for the Sick,  
and for the afflicted;  
and in a Word,  
we all pray for  
all who ſtand in

*διότις ἡμῶν τῶν δέοντων, that God through their Prayers and Supplications would receive our Petitions, he does not ſeem to have taken it from the Liturgy, but has added it only to ſhew one great Deſign of this Commemoration, viz. that we may reap the Benefit of their Prayers and Supplications for us; as he immediately after ſays that the Dead are alſo greatly benefited by our Prayers at the Altar for them: And theſe two, viz. their Prayers for us, and ours for them, are undoubtedly two great Branches of the Communion of Saints. It may indeed be alledged againſt what I have ſaid, that there is in that Part of the preſent Lit. Ja. which precedes the Anaphora a like Expreſſion to this of St. Cyril, viz. ἀνάμνησιν τῶν ἀγίων καὶ δικαίων προπορευομένων, ὅπως εὐχαρίσῃς καὶ πιστοῖς αὐτῶν οἱ ἁγιοὶ ἰδόντες. Let us remember all the Saints and juſt Men; that we may all obtain Mercy, through their Prayers and Supplications. But as all that Part of the Office is of a latter Date than the Time of St. Cyril (theſe Prayers, at leaſt which I have mentioned in Pref. p. 2. excepted) ſo this in particular undoubtedly is ſo, as appears by what immediately goes before and connects with it,*

of the World. And for the whole Epiſcopate, rightly dividing the Word of Truth; [we farther beſeech Thee alſo] for my Unworthineſs, who am now offering unto Thee, and for all the Preſbyters, for [f. and] Deacons, [and for the whole Clergy,] that thou wouldſt endue us all with Wiſdom, and fill us with thy holy Spirit.

We farther pray unto thee, O Lord, for the King, and all that are in Authority, and for the whole Army, that our Affairs may be in Peace; that paſſing all the Time of our Life in Quietneſs and Concord, we may glorify Thee thro' Jeſus Chriſt our Hope. We farther offer unto Thee for all thy Saints who have

of Kings, and Lord of Lords, preſerve the Kingdom of thy Servant our King, who is orthodox and a Lover of Chriſt, and whom thou haſt appointed to reign upon Earth, in Peace, Power, and Juſtice; ſubdue unto him all his Enemies and Adverſaries both at home and abroad; take thy Arms and Buckler, and ſtand up to help him; draw out thy Sword, and ſtop the way againſt them that perſecute him; cover his Head in the Day of Battle; and make the Fruit of his Loins to ſit upon his Throne. Incline his Heart to be favourable to thy holy Catholick and Apoſtolick Church, and to all the People who love Chriſt, that in his Tranquillity we may lead a quiet and peaceable Life in all Godlineſs and Honesty.

*Lit. Chryſ.* For our Emperors who live in the Faith and Love of Chriſt, for their Court and Camp; give them, O Lord, a peaceable Reign, that in their Tranquillity we may lead a quiet and peaceable Life in all Godlineſs and Honesty.

*Lit. Baſ.* Remember, O Lord, our moſt religious and faithful Emperors, whom thou haſt appointed to reign upon Earth; encompaſs them with the Armour of Truth, and of thy Favour, cover their Head in the Day of Battle; ſtrengthen their Arm and exalt their right Hand; eſtabliſh their Kingdom;



## The present Liturgy of St. James.

καὶ ἐλπίς πάντων τῶν περάτων τῆ γῆς. Μνήσθητι, Κύριε, εὐκρασίας αἵρων, ὁμῶρων εἰρηνικῶν, δρόσων ἀγαθῶν, καρπῶν εὐφορίας, καὶ τῆ σεφάνης τῆ ἐνιαυτοῦ τῆ χρηστότητός σου· οἱ γὰρ ὀφθαλμοὶ πάντων εἰς σὲ ἐλπίζουσι, καὶ σὺ δίδως τὴν τροφὴν αὐτῶν ἐν εὐκαιρίᾳ· ἀνοίγεις σὺ τὴν χεῖρά σου καὶ ἐμπιπλάς πᾶν ζῶον εὐδοκίας. Μνήσθητι, Κύριε, τῆ καρποφορέντων καὶ καλλιεργέντων ἐν ταῖς ἀγίαις σου ἐκκλησίαις, καὶ μεμνημένων τῶν πονήτων χηρῶν, ὀρφανῶν, ξένων, καὶ ἐπιδοσμένων, καὶ πάντων τῶν ἐντεταμένων ἡμῖν τῶν μνημονεύειν αὐτῶν ἐν ταῖς προσευχαῖς. Ἐτι μνησθῆναι κτ' ἐξίσσον, Κύριε, καὶ τὰς περσφοράς παύτας περσνεγκάντων ἐν τῇ σήμερον ἡμέρᾳ ἐπὶ τὸ ἅγιόν σου θυσιαστήριον, καὶ ὑπὲρ ὧν ἕκαστος περσθῆναι ἢ κτ' διάνοιαν ἔχει, καὶ τὴν ἀρίως σοὶ ἀνεγνωσμένων. Μνήσθητι, Κύριε, καὶ τὸ πλῆθος τῶν ἐλέες σου καὶ τῶν οἰκτιρμῶν σου καὶ ἐμὲ τῶν ταπεινῶν καὶ ἀχρεῶν δόλων σου, καὶ τὸ ἅγιόν σου θυσιαστήριον κυκλόντων \* διακόνων, καὶ χάρισται αὐτοῖς βίον ἀμειβόντων, ἀσπιλον αὐτῶν τὴν διακονίαν φύλαξον, καὶ βαθμὸς ἀγαθῶν περιποιήσαι· ἵνα εὐρωμεν ἔλεος καὶ χάριν μὲν πάντων τῶν ἁγίων τῶν ἀπ' αἰώνος σοὶ εὐαρεστησάντων καὶ ἡμεῶν καὶ ἡμεῶν \* περσπατέρων, πατέρων, πατριάρχων, προφητῶν, ἀποστόλων, μαρτύρων, ὁμολογητῶν, διδασκάλων, ὁσίων, καὶ πάντος πνεύματος

\* f. add — περισυλίξων καὶ — Presbyters and — See St. Cyr. above, p. 2. τοῖς κυκλῶσι τὸ θυσιαστήριον περισυλίξουσιν, the Presbyters who stood about the Altar. — And if so, then what follows is thus to be read, καὶ χάρισται τοῖς μὲν βίον [vel f. περισυλίξουσιν] ἀμειβόντων, ἀσπιλον δὲ τῶν, &c. and grant to those an unblameable Life [—presbyterate] and preserve these, &c.

<sup>a</sup> De ap. Cyr.

<sup>b</sup> De ap. Cyr.

## The ancient Liturgy of the Church of Jerusalem.

δαλα· καλάρησον τὰς πόλεις· παῦσον τὰς τῆ αἵρέσεων ἐπαισάσεις· τὴν σὴν εἰρήνην, καὶ τὴν σὴν ἀγάπην χάρισται ἡμῖν, ὁ Θεὸς ὁ σωτὴρ ἡμῶν, καὶ ἐλπίς πάντων τῶν περάτων τῆ γῆς. Μνήσθητι, Κύριε, εὐκρασίας αἵρων, ὁμῶρων εἰρηνικῶν, δρόσων ἀγαθῶν, καρπῶν εὐφορίας, καὶ τῆ σεφάνης τῆ ἐνιαυτοῦ τῆς χρηστότητός σου· οἱ γὰρ ὀφθαλμοὶ πάντων εἰς σὲ ἐλπίζουσι, καὶ σὺ δίδως τὴν τροφὴν αὐτῶν ἐν εὐκαιρίᾳ· ἀνοίγεις σὺ τὴν χεῖρά σου, καὶ ἐμπιπλάς πᾶν ζῶον εὐδοκίας. Μνήσθητι, Κύριε, τῆ καρποφορέντων καὶ καλλιεργέντων ἐν ταῖς ἀγίαις σου ἐκκλησίαις, καὶ μεμνημένων τῶν πονήτων χηρῶν, ὀρφανῶν, ξένων καὶ ἐπιδοσμένων, καὶ πάντων τῶν ἐντεταμένων ἡμῖν τῶν μνημονεύειν αὐτῶν ἐν ταῖς προσευχαῖς. Ἐτι μνησθῆναι κτ' ἐξίσσον, Κύριε, τὰς περσφοράς ταύτας περσνεγκάντων ἐν τῇ σήμερον ἡμέρᾳ ἐπὶ τὸ ἅγιόν σου θυσιαστήριον †, καὶ ὑπὲρ ὧν ἕκαστος περσθῆναι ἢ κτ' διάνοιαν ἔχει ‡ καὶ τῶν ἀρίως σοὶ ἀνεγνωσμένων. Μνήσθητι, Κύριε, καὶ τὸ πλῆθος τῶν ἐλέες σου καὶ τῶν οἰκτιρμῶν σου καὶ ἐμὲ τῶν ταπεινῶν καὶ ἀχρεῶν δόλων σου, καὶ τὸ ἅγιόν σου θυσιαστήριον κυκλόντων \* διακόνων, καὶ χάρισται

† Tertul. de Exhort. Cast. c. 11. Pro qua oblationes—reddis—& offeres pro duabus? & commendabis illas duas per Sacerdotem—? for whom thou offerest—Oblations—and offer for two? and recommend these two by a Priest—?

‡ See Bingham. Orig. Eccl. Vol. 6. B. 15. ch. 2. §. 4.

\* f. leg. περισυλίξων καὶ διακόνων, καὶ χάρισται τοῖς μὲν περισυλίξουσιν ἀμειβόντων, ἀσπιλον δὲ τῶν — Presbyters and Deacons—and grant to those an unblameable Presbyterate, and preserve these.—Thus in the Bidding-Prayer immediately after the dismissing of the Penitents, Conf. Ap. l. viii. c. 10. ὑπὲρ τῶν περισυλίξουσιν ἡμῶν διηθῶμεν ὅπως ὁ Κύριος—σῶν καὶ ἱστίων τὸ περισυλίξουσιν αὐτοῖς παράσχοι. ὑπὲρ πάσης τῆς ἐν Χριστῷ διακονίας—διηθῶμεν ὅπως ὁ Κύριος ἀμειβόντων τὴν διακονίαν αὐτοῖς παράσχοι.

St. Cyril in Catech.  
Myft. V.The Clementine  
Liturgy.Part of the Liturgies of St. Mark,  
St. Chrysostom and St. Basil.

πάντες ἡμεῖς, ταύ-  
τῳ προσφέροντες ἢ

it, viz. τῆς παναγίας, ἀχ-  
ράστου, ὑπερδόξης, εὐλογημέ-  
της δασποίνης ἡμῶν, θεοτόκου καὶ  
αἰνπαρεδίνου Μαρίας, &c. &c.  
Let us remember our most  
holy, undefiled, superla-  
tively glorious and blessed  
Lady, the Mother of God,  
and ever-virgin Mary,  
and all the Saints, &c. as  
above; and therefore it  
seems rather to have been  
taken from him.

But there is one re-  
markable Defect in this  
present Lit. *Ja.* that it  
wants the Petitions ὑπὲρ  
βασιδῶν, ὑπὲρ στρατιῶν,  
καὶ συμμάχων, for Kings,  
for their Armies, and  
Auxiliaries, mentioned by  
St. Cyril. How they came  
to be left out I shall not  
at present enquire; but  
shall set them down in the  
other Column as they are  
in the Liturgies of St.  
Mark, St. Chrysostom and  
St. Basil.

Having mentioned a-  
bove that the Prayer of  
Intercession in Lit. *Mar.*  
is plac'd differently from  
what it is in this and the  
other ancient Liturgies,  
I shall here give a View  
of the Order of that Li-  
turgy. After the People's  
Response "Ἄξιον καὶ δίκαιον,  
*It is meet and right,* fol-  
lows 'Ἀλλὰ θὺς γὰρ, *It is  
very meet;* as at this  
Mark †, p. 9. And af-  
ter *in autis, in them,* fol-  
lows *σοι to Thee,* and then  
τῷ ποιήσαντι, *unto madeft,*  
as at this Mark †, p. 21.  
And after ἀνταίνουσας δια-  
ρεσω bim by, follows τῷ  
φεικῷ, καὶ ζωοποιῷ, καὶ ἐρα-  
νίῳ, *μυστηρίῳ τούτῳ πάντα δι-  
εποίησας δια τῆς σῆς σωφί-  
ας, τῷ φιλῶς τῷ ἀγαπῶν*  
τῷ

αἰῶν. εὐαριστησάν-  
των σοι ἀγίων, πα-  
τριαρχῶν, προφητῶν,  
δικαίων, ἀποστόλων,  
μαρτύρων, ἐμολογητῶν,  
ἐπισκόπων, πρεσβυ-  
τέρων, διακόνων [υ-  
ποδιακόνων, ἀναγι-  
στών, ψαλλῶν,] παρ-  
θενῶν, χηρῶν, λαί-  
κων, καὶ πάντων ὧν  
αὐτὸς ἐπίσταται τὰ  
ὀνόματα. Ἔτι προσ-  
φερόμεν σοι ὑπὲρ τῆ  
λαῖς τέττε, ἵνα ἀνα-  
δείξῃς αὐτὸν εἰς ἑκα-  
τον τῷ Χριστῷ σε βα-  
σίλειον ἐν ἐράτῳ, ἐθ-  
ν. ἅγιον ὑπὲρ τῶν  
παρθενῶν καὶ ἀγνῶν,  
ὑπὲρ τῶν χηρῶν καὶ ἐκ-  
κλησίας, ὑπὲρ τῶν ἐν  
σημοῖς γάμοις καὶ  
τεκνογονίαις, ὑπὲρ τῶν  
νηπίων τῆς λαῖς σε,  
ὅπως μηδένα ἡμῶν  
ἀποβλήσῃ ποιήσης.  
Ἔτι ἄξιόν μιν σε καὶ  
ὑπὲρ τῶν πόλεως ταύ-

τῇ βασιλείαν, ὑπόταξον αὐτοῖς πάντα τὰ  
βάρβαρα ἔθνη, τὰ τῶν πολέμων θείοντα·  
χάρισται αὐτοῖς βαθεῖαν, καὶ ἀναφαίρειον εἰ-  
ρήνην, λάλητον εἰς τῷ καρδίαν αὐτῶν ἀγα-  
θα ὑπὲρ τῆς ἐκκλησίας σε, καὶ παντὸς τῆ  
λαῖς σε, ἵνα ἐν τῇ γαλήνῃ αὐτῶν ἡμεῖς καὶ  
ἡσύχιον βίον διάλωμεν ἐν πάσῃ εὐδοκίᾳ  
καὶ σεμνότητι. Μνήσθητι, Κύριε, πάσης ἀρ-  
χῆς καὶ ἐξουσίας, καὶ τῶν ἐν παλατίῳ ἀδελφῶν  
ἡμῶν, καὶ παντὸς τῆς στρατοπέδου.

† Lit. *Mar.* Τῶν ἐν πίστι Χριστῷ προ-  
κεκοιμημένων πατέρων τε καὶ ἀδελφῶν τὰς  
ψυχὰς ἀνάπαυσον, Κύριε ὁ Θεὸς ἡμῶν,  
μνηστὴς τῶν ἀπ' αἰῶν. τροπαλίων, πα-  
τέρων, πατριάρχων, προφητῶν, ἀποστόλων,  
μαρτύρων, ἐμολογητῶν, ἐπισκόπων, ὁσίων,  
δικαίων, παντὸς πνεύματος ἐν πίστι Χριστῷ  
τελειωμένων. Καὶ ὧν ἐν τῇ σήμερον ἡμέρᾳ  
τῷ ὑπόμνησιν ποιούμεθα, καὶ τῶν ἁγίων πα-  
τρὸς ἡμῶν Μάρκου τῶν ἀποστόλων καὶ εὐαγγελ-  
ιστῶν, τῶν ὑποδείξαντων ἡμῖν ὁδὸν σωτη-  
ρίας —

Lit. *Chrys.* Ἔτι προσφερόμεν σοι ἢ λο-  
γικῶς ταύτῃ λαοῖς ὑπὲρ τῶν ἐν πίστι  
ἀναπαυομένων, τροπαλίων, πατέρων, πα-  
τριαρχῶν, προφητῶν, ἀποστόλων, — εὐαγγελ-  
ιστῶν, μαρτύρων, ἐμολογητῶν, ἐκκραυγῶν,  
καὶ παντὸς πνεύματος ἐν πίστι τετελειω-  
μένων —

Lit. *Bas.* Ἵνα ἑνὶ ῥωμῶν ἔλεον καὶ χάριν  
μὴ πάντων τῶν ἁγίων τῶν ἀπ' αἰῶνος σοι εὐα-  
ριστησάντων τροπαλίων, πατριάρχων, προ-  
φητῶν, ἀποστόλων, — εὐαγγελιστῶν, μαρτύ-

\* 1. εὐσεβεία, *Godliness.* See 1 Tim. ii. and above  
in Lit. *Mar.* and *Chrys.*

## The present Liturgy of St. James.

The ancient Liturgy of the Church  
of Jerusalem.

καὶ ἐλπίς πάντων τῶν περάτων τῆ γῆς. Μνήσθητι, Κύριε, εὐκρασίας ἀέρων, ὁμοῶν εἰρηνικῶν, δρόσων ἀγαθῶν, καρπῶν εὐφορίας, καὶ τῆ σεφάνης τῆ ἐνιαυτοῦ τῆς χρηστότητός σου· οἱ γὰρ ὀφθαλμοὶ πάντων εἰς σὲ ἐλπίζουσι, καὶ σὺ δίδως τὴν τροφὴν αὐτῶν ἐν εὐκαιρίᾳ· ἀνοίγεις σὺ τὴν χεῖρά σου καὶ ἐμπιπλάς πᾶν ζῶον εὐδοκίας. Μνήσθητι, Κύριε, τῆ καρποφορέντων καὶ καλλιεργούντων ἐν ταῖς ἀγίαις σου ἐκκλησίαις, καὶ μεμνημένων τῶν πενήτων· χηρῶν, ὀρφανῶν, ξένων, καὶ ἐπιδοσμένων, καὶ πάντων τῶν ἐν ἐλπίδι ἡμῶν τῆ μνημονεύειν αὐτῶν ἐν ταῖς προσευχαῖς. Ἐτι μνησθῆναι κτ' ἐξίσωσον, Κύριε, καὶ τὰς περσφορὰς παύτας περσνεγκάντων ἐν τῇ σήμερον ἡμέρᾳ ἐπὶ τὸ ἅγιόν σου θυσιαστήριον, καὶ ὑπὲρ ὧν ἕκαστος<sup>Ⓢ</sup> περσνήκεν ἢ κτ' διάνοιαν ἔχει, καὶ τὸ ἀρτίως σοι ἀνεγνωσμένων. Μνήσθητι, Κύριε, κτ' τὸ πλῆθος<sup>Ⓢ</sup> τῶν ἐλέες σου καὶ τῶν οἰκτιρμῶν σου καὶ ἐμὲ τῶν ταπεινῶν καὶ ἀχρεῶν δόλῃ σου, καὶ τὸ ἅγιόν σου θυσιαστήριον κυκλάντων \* διακόνων, καὶ χάρισαι αὐτοῖς βίον ἀμεμῆλον, ἁπὸ τῶν αὐτῶν τὴν διακονίαν φύλαξον, καὶ βαθμὸς ἀγαθὸς περιποιήσαι· ἵνα εὐρωμεν ἔλθον καὶ χάριν μὲν πάντων τῶν ἁγίων τῶν ἀπ' αἰῶνος σοι εὐαρεστησάντων κτ' ἡμεῶν καὶ ἡμεῶν \* περσπατέρων, πατέρων, πατερειχῶν, περσφῆων, ἀποστόλων, μαρτύρων, ὁμολογούντων, διδασκάλων, ὁσίων, καὶ παντὸς πνεύματος<sup>Ⓢ</sup>

\* f. add — περισυλίειν καὶ — Presbyters and — See St. Cyr. above, p. 2. τοῖς κυκλῶσι τὸ θυσιαστήριον περισυλίειν, the Presbyters who stood about the Altar. — And if so, then what follows is thus to be read, καὶ χάρισαι τοῖς μὲν βίον [vel f. περισυλίειν] ἀμμεπτοῖς, ἀσπιλοῖς δι τῶν, &c. and grant to those an unblameable Life [—presbyterate] and preserve these, &c.

<sup>a</sup> De ap. Cyr.

<sup>b</sup> De ap. Cyr.

δαλα· καὶ ἀρτίστον τὰς πόλεις· παῦσον τὰς τῶν αἰρέσεων ἐπαναστάσεις· τὴν σὴν εἰρήνην, καὶ τὴν σὴν ἀγάπην χάρισαι ἡμῖν, ὁ Θεὸς ὁ σωτὴρ ἡμῶν, καὶ ἐλπίς πάντων τῶν περάτων τῆ γῆς. Μνήσθητι, Κύριε, εὐκρασίας ἀέρων, ὁμοῶν εἰρηνικῶν, δρόσων ἀγαθῶν, καρπῶν εὐφορίας, καὶ τῆ σεφάνης τῆ ἐνιαυτοῦ τῆς χρηστότητός σου· οἱ γὰρ ὀφθαλμοὶ πάντων εἰς σὲ ἐλπίζουσι, καὶ σὺ δίδως τὴν τροφὴν αὐτῶν ἐν εὐκαιρίᾳ· ἀνοίγεις σὺ τὴν χεῖρά σου, καὶ ἐμπιπλάς πᾶν ζῶον εὐδοκίας. Μνήσθητι, Κύριε, τῆ καρποφορέντων καὶ καλλιεργούντων ἐν ταῖς ἀγίαις σου ἐκκλησίαις, καὶ μεμνημένων τῶν πενήτων· χηρῶν, ὀρφανῶν, ξένων καὶ ἐπιδοσμένων, καὶ πάντων τῶν ἐν ἐλπίδι ἡμῶν τῆ μνημονεύειν αὐτῶν ἐν ταῖς προσευχαῖς. Ἐτι μνησθῆναι κτ' ἐξίσωσον, Κύριε, τὰς περσφορὰς παύτας περσνεγκάντων ἐν τῇ σήμερον ἡμέρᾳ ἐπὶ τὸ ἅγιόν σου θυσιαστήριον †, καὶ ὑπὲρ ὧν ἕκαστος<sup>Ⓢ</sup> περσνήκεν ἢ κτ' διάνοιαν ἔχει ‡ καὶ τῶν ἀρτίως σοι ἀνεγνωσμένων. Μνήσθητι, Κύριε, κτ' τὸ πλῆθος τῶν ἐλέες σου καὶ τῶν οἰκτιρμῶν σου καὶ ἐμὲ τῶν ταπεινῶν καὶ ἀχρεῶν δόλῃ σου, καὶ τὸ ἅγιόν σου θυσιαστήριον κυκλάντων \* διακόνων, καὶ χάρισαι

† Tertul. de Exhort. Cast. c. 11. Pro qua oblationes—reddis—& offeres pro duabus? & commendabis illas duas per Sacerdotem—? for whom thou offerest—Oblations—and offer for two? and recommend these two by a Priest—?

‡ See Bingh. Orig. Eccl. Vol. 6. B. 15. ch. 2. §. 4.

\* f. leg. περισυλίειν καὶ διακόνων, καὶ χάρισαι τοῖς μὲν περισυλίειν ἀμμεπτοῖς, ἀσπιλοῖς δι τῶν — Presbyters and Deacons—and grant to those an unblameable Presbyterate, and preserve these.—Thus in the Bidding-Prayer immediately after the dismissing of the Penitents, Conf. Ap. l. viii. c. 10. ὑπὲρ τῶν περισυλίειν ἡμῶν διηθῶμεν· ὅπως ὁ Κύριος—σὺν καὶ ἡμῖν τὸ περισυλίειν αὐτοῖς παράσχοι. ὑπὲρ πάντων τῶν ἐν Χριστῷ διακόνων—διηθῶμεν· ὅπως ὁ Κύριος ἀμμεπτοῖς τὴν διακονίαν αὐτοῖς παράσχηται.

St. Cyril in Catech.  
Myft. V.The Clementine  
Liturgy.Part of the Liturgies of St. Mark,  
St. Chrysostom and St. Basil.

πάντες ἡμεῖς, ταύ-  
τῳ προσφέροντες ἢ

it, viz. τῆς παναγίας, ἀχ-  
ράτου, ὑπερδόξης, εὐλογημέ-  
της διανοίας ἡμῶν, θεοτόκου καὶ  
ἀνιπαρθένου Μαρίας, &c.  
Let us remember our most  
holy, undefiled, superla-  
tively glorious and blessed  
Lady, the Mother of God,  
and ever-virgin Mary,  
and all the Saints, &c. as  
above; and therefore it  
seems rather to have been  
taken from him.

But there is one re-  
markable Defect in this  
present Lit. *Ja.* that it  
wants the Petitions ὑπὲρ  
βασιλῶν, ὑπὲρ στρατιῶν,  
καὶ συμμάχων, for Kings,  
for their Armies, and  
Auxiliaries, mentioned by  
St. Cyril. How they came  
to be left out I shall not  
at present enquire; but  
shall set them down in the  
other Column as they are  
in the Liturgies of St.  
Mark, St. Chrysostom and  
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Having mentioned a-  
bove that the Prayer of  
Intercession in Lit. *Mar.*  
is plac'd differently from  
what it is in this and the  
other ancient Liturgies,  
I shall here give a View  
of the Order of that Li-  
turgy. After the People's  
Response "Ἄξιον καὶ δικαίον,  
*It is meet and right,* fol-  
lows "Ἀληθὺς γὰρ, *It is  
very meet;* as at this  
Mark †, p. 9. And af-  
ter in αὐτοῖς, *in them,* fol-  
lows σοὶ τοῦ Θεοῦ, and then  
τῷ ποιῶσιν, *who madeſt,*  
as at this Mark †, p. 21.  
And after ἀνικαίνεις διὰ,  
*renew him by,* follows τῷ  
φρικτῷ, καὶ ζυγοποιῷ, καὶ ἑρα-  
νίῳ, *μυστηρίῳ τέττω πάντα διὰ  
ἐκποίησας διὰ τῆς σῆς σωφί-  
ας, τῷ φιλῶς τῷ ἀγαπῶν*  
τῷ

αἰῶν. εὐαρεστησάν-  
των σοι ἀγίων, πα-  
τριαρχῶν, προφητῶν,  
δικαίων, ἀποστόλων,  
μαρτύρων, ἐμολογητῶν,  
ἐπισκόπων, πρεσβυ-  
τέρων, διακόνων [ὑ-  
ποδιακόνων, ἀναγι-  
σῶν, ψαλμῶν,] παρ-  
θένων, χηρῶν, λαί-  
κων, καὶ πάντων ὧν  
αὐτὸς ἐπίσταται τὰ  
ὀνόματα. Ἐτι προσ-  
φέρομέν σοι ὑπὲρ τῶ  
λαῶ τέττε, ἵνα ἀνα-  
δείξῃς αὐτὸν εἰς ἑκα-  
τοντῷ Χριστῷ σε βα-  
σίλειαν ἰσχυροῦ τε, ἐθ-  
νῶν ἅλιον ὑπὲρ τῶ ἐν  
παρθενίᾳ καὶ ἀγνείᾳ,  
ὑπὲρ τῶ χηρῶν καὶ ἐκ-  
κλησίας, ὑπὲρ τῶ ἐν  
σημοῖς γάμοις καὶ  
τεκνογονίαις, ὑπὲρ τῶ  
νηπίων τῶ λαῶ σε,  
ὅπως μηδὲνα ἡμῶν  
ἀπόβλητον ποιήσῃς.  
Ἐτι ἀξιῶμεν σε καὶ  
ὑπὲρ τῶ πόλεως ταύ-

τῶ βασιλείαν, ὑπόταξον αὐτοῖς πάντα τὰ  
βάρβαρα ἔθνη, τὰ τῶς πολέμους θείοντα.  
χάρισται αὐτοῖς βαθεῖαν, καὶ ἀναφαίρειον εἰ-  
ρήνην, λάλητον εἰς τῶ καρδίαν αὐτῶν ἀγα-  
θα ὑπὲρ τῆς ἐκκλησίας σε, καὶ παντὸς τῶ  
λαῶ σε, ἵνα ἐν τῇ γαλήνῃ αὐτῶν ἡρεμον καὶ  
ἡσύχιον βίον διάσωμεν ἐν πάσῃ εὐδοκίᾳ  
καὶ σεμνότητι. Μνήσθητι, Κύριε, πάσης ἀρ-  
χῆς καὶ ἐξουσίας, καὶ τῶ ἐν παλατίῳ ἀδελφῶν  
ἡμῶν, καὶ παντὸς τῶ στρατοπέδου.

† Lit. *Mar.* Τῶν ἐν πίστι Χριστῷ προ-  
κειοιμημένων πατρῶν τε καὶ ἀδελφῶν τὰς  
ψυχὰς ἀνάπαυσον, Κύριε ὁ Θεὸς ἡμῶν,  
μνησθεῖς τῶ ἀπ' αἰῶν. προπατέρων, πατ-  
ρῶν, πατριάρχων, προφητῶν, ἀποστόλων,  
μαρτύρων, ἐμολογητῶν, ἐπισκόπων, ὁσίων,  
δικαίων, παντὸς πνεύματος ἐν πίστι Χριστῷ  
τελειωμένων. Καὶ ὧν ἐν τῇ σήμερον ἡμέρᾳ  
τῶ ὑπόμνησιν ποιούμεθα, καὶ τῶ ἀγίῳ πα-  
τρὸς ἡμῶν Μάρκου τῶ ἀποστόλου καὶ εὐαγγελ-  
ιστῆ, τῶ ὑποδείξαντι ἡμῖν ὁδὸν σωτη-  
ρίας —

Lit. *Chryf.* Ἐτι προσφέρομέν σοι ἢ λο-  
γικῶς ταύτῳ λαίρεαν ὑπὲρ τῶ ἐν πίστι  
ἀναπαυομένων, προπατέρων, πατέρων, πα-  
τριαρχῶν, προφητῶν, ἀποστόλων, — εὐαγγελ-  
ιστῶν, μαρτύρων, ἐμολογητῶν, ἐκκλησιῶν,  
καὶ παντὸς πνεύματος ἐν πίστι τετελειω-  
μένων —

Lit. *Bas.* Ἰνα εὐρωμεν ἔλεον καὶ χάριν  
μὴ πάντων τῶ ἀγίων τῶ ἀπ' αἰῶνος σοι εὐα-  
ρεστησάντων προπατέρων, πατριάρχων, προ-  
φητῶν, ἀποστόλων, — εὐαγγελιστῶν, μαρτύ-

\* 1. εὐσεβεία, *Godliness.* See 1 Tim. ii. and above  
in Lit. *Mar.* and *Chryf.*

## The present Liturgy of St. James.

viour, and the Hope of all the Ends of the Earth.

Remember, O Lord, *to grant us* temperate Weather, moderate Showers, pleasant Dews, and plenty of the Fruits of the Earth, and *to bless* the whole Circle of the Year with thy Goodness; for the Eyes of all hope in Thee, and thou givest them Food in due Season; thou openest thy Hand, and fillest every living Creature with thy gracious Bounty.

Remember, O Lord, all who bring forth Fruit, and do good Works in thy holy Churches, and who are mindful of the Poor: the Widows, Orphans, Strangers, and indigent Persons, and all who desire to be remembered in our Prayers.

Vouchsafe also, O Lord, to remember those who have this Day offered these Oblations at thy holy Altar, and for whom every one has offered, or has in his Thoughts, and those whose Names we have lately read before thee.

Remember, O Lord, according to the Multitude of thy Mercies and Compassions, me thy unworthy and unprofitable Servant, and all the \* Deacons who compass thy holy Altar, and grant them an unblameable Life, preserve them unspotted in their Ministry, and purchase for them good Degrees.

That we may *all* find Mercy and Favour, with all thy Saints who from the Beginning of the World have pleased thee in their several Generations, <sup>a</sup> our Forefathers, Fathers," Patriarchs, Prophets, Apostles, Martyrs, <sup>b</sup> Confessors,

## The ancient Liturgy of the Church of Jerusalem.

thy People in Peace : remove all Scandals : make Wars to cease : put a Stop to the Violence of Heresies : and grant us thy Peace and Love, O God, our Saviour, and the Hope of all the Ends of the Earth.

Remember, O Lord, *to grant us* temperate Weather, moderate Showers, pleasant Dews, and plenty of the Fruits of the Earth, and *to bless* the whole Circle of the Year with thy Goodness; for the Eyes of all hope in Thee, and thou givest them Food in due Season; thou openest thy Hand, and fillest every living Creature with thy gracious Bounty.

Remember, O Lord, all who bring forth Fruit, and do good Works in thy holy Churches, and who are mindful of the Poor: The Widows, Orphans, Strangers, and indigent Persons, and all who desire to be remembered in our Prayers.

Vouchsafe also, O Lord, to remember those who have this Day offered these Oblations at thy holy Altar, † and for whom every one has offered, or has in his Thoughts, ‡ and those whose Names we have lately read before thee.

Remember, O Lord, according to the Multitude of thy Mercies and Compassions, me thy unworthy and unprofitable Servant, and all the \* Deacons" who compass thy holy Altar,

*Let us pray for our Presbyters, that the Lord would grant them a safe and honourable Presbyterate. Let us pray — for all the Deacons in Christ; that the Lord would grant them an unblameable Ministry.*

**St. Cyril in Catech.  
Myft. V.**

**The Clementine  
Liturgy.**

**Part of the Liturgies of St. Mark,  
St. Chryſoſtom and St. Baſil.**

need of Help, offering this Sacrifice

τὸ μονογενὲς, &c. *this tremendous, and life-giving, and heavenly Mystery: Thou didst make all Things by thy Wisdom, the true Light, thy only begotten, &c. as there; and after Χριστῷ, Christ, follows δι' ἃ σοι σὺν αὐτῷ καὶ ἁγίῳ πνεύματι ἐχάριστόντες, προσφέρομεν τὴν λαϊκὴν καὶ ἀναιμάκην λατρίαν ταύτην, ἣν προσφέρεις σοι, Κύριε, πάντα τὰ ἴδιον ἀπὸ ἀναπαλῶν ἡλίου καὶ μήχρη δυσμῶν, ἀπὸ ἀρχῆς καὶ μισημέρας: ὅτι πάντα τὰ ὀνομάσθαι ἐν πάσι τοῖς ἴδιοις, καὶ ἐν παντί τῷ θυμῷ καὶ προσφέρεις τὴν ὀνομασίαν ἁγίου σου, καὶ δυσία, καὶ προσφορά: Through whom giving thanks to Thee, with Him, and the Holy Spirit, we offer this reasonable and unbloody Service, which all Nations offer to thee, O Lord, from the rising of the Sun unto the going down of the same, and from the North unto the South; for thy Name is great among all Nations, and in every Place Incense is offered to thy holy Name, and Sacrifice and Oblation. Then immediately follows the Prayer of Intercession, thus, Καὶ δέμεθα καὶ παρακαλέμεν σε φιλάδελφες, ἀδελφοί: Μνήσθητι, Κύριε, τῆς ἁγίας καὶ μόνης καθολικῆς καὶ ἀποστολικῆς Ἐκκλησίας, &c. And we pray unto, and beseech thee, O good God, the Lover of Men; remember, O Lord, thy one holy, catholic and apostolic Church, &c. which ends thus, ἡμᾶς δὲ εἰσεῖναι ἀπὸ τῶν ἀνομιῶν ἡμῶν,*

pleased thee from the beginning of the World, Patriarchs, Prophets, just Men, Apostles, Martyrs, Confessors, Bishops, Presbyters, Deacons, [Subdeacons, Readers, Singers,] Virgins, Widows, Laymen, and all whose Names thou knowest.

We farther pray unto Thee for this People, that thou wouldst make them a royal Priesthood, a holy Nation, to the Praise of thy Christ; for those that are in Virginitie and Chastity; for the Widows of the Church; for those that are in honest Marriage and Childbearing; for the Children of thy People, that thou wouldst not permit any of us to be Cast-aways.

We farther beseech thee for this

and subdue unto them all barbarous Nations who delight in War: Grant unto them a profound and lasting Peace; incline their Hearts to be favourable to thy Church, and to all thy People, that in their Tranquillity we may lead a quiet and peaceable Life in all "favour" and honesty. Remember, O Lord, all in Power and Authority, and our Brethren in the Court, and all the Army.

† *Lit. Mar.* Give Rest, O Lord our God, to the Souls of our Fathers and Brethren who are departed in the Faith of Christ, remembring our Forefathers from the beginning of the World, Fathers, Patriarchs, Prophets, Apostles, Martyrs, Confessors, Bishops, Saints, just Men, and every Spirit made perfect in the Faith of Christ; especially those whom we this Day commemorate, and our holy Father Mark, the Apostle and Evangelist, who shewed unto us the Way of Salvation.—

*Lit. Chryſ.* We farther offer to Thee this reasonable Service, for those who rest in Faith, our Forefathers, Fathers, Patriarchs, Prophets, Apostles,—— Evangelists, Martyrs, Confessors, Continent Persons, and every Spirit made perfect in the Faith.—

*Lit. Baſ.* That we may all find Mercy and Favour with all thy Saints who have pleased thee from the beginning of the World, our Forefathers, Patriarchs, Prophets, Apostles,—— Evangelists, Martyrs, Confessors, Doc-

## The present Liturgy of St. James.

δικαίᾳ ἐν πίστῃ τῷ Χριστῷ σε τελειωμένῃ.  
 \* χαίρει κεχαρισμένη Μαρία· ὁ Κύριός μὲν σὺ· εὐλογη-  
 μένη σὺ ἐν γυναιξί, καὶ εὐλογημένη· ὁ πατὴρ τῆς κοιλίας σου,  
 ὅτι σὺ ἦρα ἔτικας τῶν ψυχῶν ἡμῶν. Deinde exclamat  
 sacerdos, Ἐξαιρίτως τῆς παναγίας, ἀχράντου, ὑπερι-  
 δομήνης, ἰδόξω δισποίης ἡμῶν, διόλου καὶ ἀειπαρθένου  
 Μαρίας. Cantores. Ἀξίον ἐστὶ ὡς ἀληθῶς μακαρίζειν  
 αὐτὴν διόλου, τὴν ἀειμακάριστον καὶ παναμώμητον, καὶ  
 μητέρα τοῦ Θεοῦ ἡμῶν, τὴν τιμιώτεραν τῶν χειρῶν, καὶ ἰ-  
 δοξότεραν ἀσυνκρίτως τῶν σιραφίμ, τὴν ἀδιαφθόρως Θεοῦ  
 λόγον τιθεῖσαν, τὴν ὅπως διόλου σὺ μακαλύνομεν. Et  
 rursus canunt. Ἐπὶ σοὶ χαίρει, κεχαρισμένη, πᾶσα ἡ  
 ἐκκλησία, αἱ γίγνηται τὸ σύστημα, καὶ ἀνθρώπων τὸ γένος, ἡλι-  
 ασμέναι καὶ, παρθενικὴ καύχημα, ἐξ ἧς Θεὸς ἱσαρκώθη,  
 καὶ παιδίον γένωτο ὁ πρὸ αἰῶνος ὑπάρχων Θεὸς ἡμῶν, τὴν  
 γὰρ σὴν μήτραν θρόνον ἐποίησεν, καὶ τὴν σὴν γαστέρα ὡκυ-  
 τήθεον ὑφαντὸν ἀπειργάσατο. Ἐπὶ σοὶ χαίρει, κεχαρι-  
 σμένη, πᾶσα ἡ ἐκκλησία. Δόξα σοι."

The ancient Liturgy of the Church  
of Jerusalem.

αὐτοῖς βίον ἀμεμπτον, ἀπειλον αὐτῶν τῇ  
 διακονίᾳ φύλαξον, καὶ ἥ βαθμῶς αἰσθόος  
 περποιήσαι. Ἵνα εὐρωμεν ἔλεον καὶ χάριν  
 καὶ πάντων τῶν ἁγίων τῶν ἀπ' αἰῶνός σοι εὐα-  
 ρητησάντων καὶ ἡμεῖς καὶ ἡμεῖς, πατριαρ-  
 χῶν, πρεσβυτέρων, ἀποστόλων, μαρτύρων, καὶ  
 πάντες πνεύματι· δικαίᾳ ἐν πίστῃ τῷ Χριστῷ  
 σε τελειωμένῃ.

\* That what here follows is an Interpolation ap-  
 pears not only from the abrupt and unconnected  
 Manner in which it is brought in, but likewise be-  
 cause there is no Notice taken of it by St. Cyril, nor  
 any such Address in *Lit. Clem.*

Θυσίαν· ἔτα μνημο-  
νεύσῃς καὶ τῇ προκε-  
κοιμημένων, πρῶτον  
πατριάρχων, προφη-  
τῶν, ἀποστόλων, μαρ-  
τύρων, ὅπως ὁ Θεὸς  
εὐχαῖς αὐτῶν καὶ  
προσεύχαις προσδέ-  
ξῃται ἡμῶν τὴν δεή-  
σιν· ἔτα καὶ ὑπὲρ τῇ  
προκεκοιμημένων ἀ-  
γίων πατέρων καὶ ἐπι-  
σκόπων, καὶ πάντων  
ἀπλῶς τῇ ἐν ἡμῖν  
προκεκοιμημένων, με-  
γίστῳ ὀνησιν πιστεύ-  
οις ἑσταῶ ταῖς ψυ-  
χαῖς ὑπὲρ ὧν ἡ δεή-  
σις ἀναφέρεται, καὶ  
ἀγίας καὶ φερωνδεσά-  
της προκειμένης Θυ-  
σίας.

ἡμῶν, φερὸν ἡμῶν καὶ ἀνι-  
λήπῃς καὶ αὐτὰ γυμνα-  
σῇ· and deliver us from  
our Iniquities, and be our  
Protector and Helper in  
all things. Then imme-  
diately follows σὺ γὰρ εἶ,  
for thou art—as at this  
Mark †, p. 13. Then  
what is set down at this  
Mark †, p. 17. and after  
δια τῆς ἐπιφανείας, by the  
Manifestation, follows τῷ  
Κυρίῳ καὶ Θεῷ καὶ σωτήρι  
ἡμῶν Ἰησοῦ Χριστῷ· πληρώ-  
σον ὁ Θεὸς καὶ ταύτην τὴν  
Θυσίαν τῆς παρὰ σὺ εὐλο-  
γίας, διὰ τῆς ἐπιφοίτησιν  
τοῦ ἁγίου σου πνεύματος.  
Ὅτι αὐτός ὁ Κύριος, καὶ ὁ  
Θεός,

της καὶ τῇ ἐνοικέσιον· ὁμολογητῶν, διδασκάλων, καὶ πάντες  
ὑπὲρ τῇ ἐν ἀρχαῖς, πνεύματι δικαίᾳ ἐν πίστι τέλει μενέμεν.—  
ὑπὲρ τῇ ἐν μικρᾷ δε-  
λαίᾳ, ὑπὲρ τῇ ἐν ἐξορίαις, ὑπὲρ τῇ ἐν δημεύσει, ὑπὲρ πλειότων, καὶ  
ὁδοιπορούντων, ὅπως [add, πάντων MS.V.] ἐπικερῶν ἡμῶν, πάντων  
βοηθῶν καὶ ἀνιλήπῃς· Ἐτι παρακαλῶμεν σε καὶ ὑπὲρ τῇ μισάντων  
ἡμῶν καὶ διωκόντων ἡμῶν διὰ τὸ ὄνομά σε· ὑπὲρ τῇ ἐξ ἑνῶν καὶ πε-  
πλανημένων, ὅπως ἐπιστρέψῃς αὐτοὺς εἰς ἀγαθόν, καὶ τῇ θυμὸν αὐ-  
τῶν πρηνέως· Ἐτι παρακαλῶμεν σε καὶ ὑπὲρ τῇ κατήχημένων καὶ ἐκ-  
κλησίας, καὶ ὑπὲρ τῇ χιμαζομένων ὑπὸ τῶν ἀλλοτρίων, καὶ ὑπὲρ τῇ  
ἐν μετάνοιᾳ ἀδελφῶν ἡμῶν, ὅπως τὰς μὲν τελειώσης ἐν τῇ πίστι,  
τὰς δὲ καθάρσης ἐκ τῇ ἐνεδείας τῇ πονηρίᾳ, καὶ τῇ τὴν μετάνοιαν  
προσδέξῃ, καὶ συγχωρήσης καὶ αὐτοῖς καὶ ἡμῖν τὰ παραπτώματα ἡμῶν.  
Ἐτι προσφερόμεν σοι καὶ ὑπὲρ τῇ εὐκροσίας τῇ ἀίρεσι, καὶ τῇ εὐφο-  
ρίας τῶν καρπῶν· ὅπως ἀνελεγκῶς μετὰ λαμβάνοντες τῶν ὁρῶν  
σὲ ἀγαθῶν, αἰνῶμεν σε ἀπαύτως καὶ διδόντα τροφὴν πάσης σαρκί.  
Ἐτι παρακαλῶμεν σε καὶ ὑπὲρ τῶν δι' εὐλογοῦν αἰτίαν ἀπόν-  
των· ὅπως ἀπαύτως ἡμῶν διαληρήσας ἐν τῇ εὐσεβείᾳ, ἐπισυνα-  
γάγῃς ἐν τῇ βασιλείᾳ τῇ Χριστοῦ σε, τῇ Θεῷ πάσης αἰδιότητος καὶ  
νοητῆς φύσεως, τῇ βασιλείᾳ ἡμῶν, ἀτρέπτως, ἀμέμπτως, ἀνε-  
κλήτως· ὅτι σοι πάντα δόξα, σέβας καὶ εὐχαριστία, τιμὴ καὶ προσ-  
κύνησις, τῷ Πατρὶ, καὶ τῷ Υἱῷ, καὶ τῷ ἁγίῳ Πνεύματι, καὶ νῦν, καὶ  
ἀεὶ, καὶ εἰς τὰς ἀνελεγκῆς καὶ ἀτελειότητος αἰῶνας τῶν αἰώνων.

Pop.

Ἀμὲν.



## The present Liturgy of St. James.

Doctors, holy Persons," and every just Spirit made perfect in the Faith of thy Christ. \* Hail *Mary* full of Grace, the Lord is with thee; blessed art thou among Women, and blessed is the Fruit of thy Womb, for thou didst bear the Saviour of our Souls. *Then the Priest says with a loud Voice.* Chiefly our most holy, undefiled, superlatively blessed and glorious Lady, the Mother of God, and ever-virgin *Mary*. *The Singers.* It is very meet to magnify thee, the ever-blessed and most immaculate Parent and Mother of our God, who art more honourable than the Cherubim, and incomparably more glorious than the Seraphim. Thee we extol, who without being corrupted didst bring forth God the Logos, and art truly the Mother of God. *And again they sing.* Thou, O full of Grace, art the Joy of the whole Creation, both of Angels and Men. O consecrated Temple, O Glory of Virginity, of whom the Deity was incarnate, and our God, who is from Eternity, was made a Child; for he made thy Womb his Throne, the Seat of him whom the Heavens cannot contain. Thou, O full of Grace, art the Joy of the whole Creation: Glory be to thee."

## The ancient Liturgy of the Church of Jerusalem.

\* and grant to them an unblameable Life, preserve them" unspotted in their Ministry, and purchase for them good || Degrees.

† That we may *all* find Mercy and Favour, with all thy Saints, who from the Beginning of the World have pleased thee in their several Generations, Patriarchs, Prophets, Apostles, Martyrs, and every just Spirit made perfect in the Faith of thy Christ.

**St. Cyril in Catech.**  
Myft. V.

**The Clementine**  
**Liturgy.**

**Part of the Liturgies of St. Mark,**  
**St. Chrysoftom and St. Bafil.**

for them. Then we alfo make mention of thofe who have fallen afleep before us, firft the Patriarchs, Prophets, Apoftles, and Martyrs, that God through their Prayers and Supplications would receive our Petitions; then for our holy Fathers and Bifhops who have gone before us; and in general for all who have departed from among us, believing it to be a great Benefit to their Souls for whom Prayer is made whilft the holy and tremendous Sacrifice lyes before God.

*Θεός, καὶ σωτὴς ἡμῶν  
Ἰησοῦς ὁ Χριστός τῇ βοῇ ἡ,  
&c. of our Lord, and God,  
and Saviour Jesus Christ;  
fill, O God, this Sacrifice  
also with thy Blessing, by  
the Descent of thy most  
holy Spirit. For our Lord  
himself, our God, and su-  
preme King Jesus Christ,  
in the same Night in which,  
&c. as at this Mark †,  
p. 29.*

City, and thofe that dwell therein; for thofe that are in Sicknefs; for thofe that are in hard Slavery; for thofe that are in Banishment, for thofe that are under Proscription; for thofe that travel by Sea, or by Land, that thou wouldst be to them [add, all] a Succourer, Strengthenr and Supporter.

We farther pray unto thee for thofe that hate us, and persecute us for thy Name's Sake; for thofe who are without and led away with Error, that thou wouldst convert them to that which is Good, and mitigate their Wrath againft us.

We farther pray unto thee for the Catechumens of the Church; for thofe who are tossed by adverfe Spirits; and for our Brethren who are in the State of Penance, that thou wouldst perfect the firft in the Faith, and cleanse the second from the Energy of the evil One, and accept the Repentance of the last, and forgive both them and us whatever Offences we have committed againft thee.

We farther offer unto Thee for temperate Weather, and for Plenty of the Fruits of the Earth, that we continually partaking of thofe good Things which thou beftowest, may incessantly praise thee, who givest Food unto all Flesh.

We farther pray unto Thee for thofe who are absent on any reasonable Cause; that thou wouldst preserve us all in Godlinefs, and keeping us stedfast, unblameable and without Rebuke, wouldst gather us into the Kingdom of thy Christ, our King, and the God of every sensible and intellectual Being; for to thee, the Father, the Son, and the Holy Ghost, belongs all Glory, Worship and Thanksgiving, Honour and Adoration, now and for ever throughout all Ages, World without end.

People.

Amen.

## The present Liturgy of St. James.

\* Diaconus.

Μνήσθη, Κύριε ὁ Θεὸς ἡμῶν ὁ.

Sacerdos inclinatus dicit,

Μνήσθη, Κύριε ὁ Θεὸς πνευμάτων καὶ πάσης σαρκός, ὃν ἐμνήσθημεν καὶ ὃν ἐκ ἐμνήσθημεν ὁρθοδόξων, ἀπὸ Ἀβελ τῆ δικαίας μέχρι τῆ σήμερον ἡμέρας· αὐτὸς ἐκεῖ αὐτὸς ἀναπαυσον ἐν χώρᾳ ζώντων, ὃ ἐν τῇ βασιλείᾳ σου, ἐν τῇ τρυφῇ τῆ παραδείσου, ἐν κόλποις Ἀβραάμ, καὶ Ἰσαὰκ, καὶ Ἰακώβ, τῶν ἁγίων πατέρων ἡμῶν, ὅθεν ἀπέδρα ὀδυρῆ, λύπη, καὶ θανάτος, ἐνθα ἐπισκόπει πὸ φωτός τῶ προσώπου σου, καὶ καταλάμπει διὰ παντός·

Ἡμῶν δὲ τὰ τέλη τῆ ζωῆς χρεϊσιανὰ καὶ εὐάρεστα, καὶ ἀναμάρτητα, ἐν εἰρήνῃ κατεύθυνον, Κύριε, κέρι, ἐπιστυάων ἡμᾶς ὑπὸ τῆς πόδας τῶν ἐκλεκτῶν σου, ὅτε θέλεις καὶ ὡς θέλεις, μόνον χωρὶς αἰσχυνῆς καὶ παρρησιμάτων, διὰ τῶ μονοθυῆς σου ὡς, Κυρίε, καὶ Θεῷ, καὶ σωτήρι· ἡμῶν

\* See *Lit. Mar. Chrys. & Bas.*

Here the Deacon reads the Diptychs in which were contained the Names of the Dead; after which the Priest went on as above: And thus the Connexion appears when that interpolated Address to the blessed Virgin is omitted.

\* Num. xvi. 22. xxvii. 16. in the LXX.

If this be not interpolated, then βασιλεία, Kingdom, is to be taken here in a large Sense, else it would be inconsistent with the plain Doctrine both of the Scriptures and primitive Fathers. But see the following Note, and *Lit. Mar.*

\* f. add, καὶ τῆς βασιλείας σου καταξίωσον, and vouchsafe them thy Kingdom, as in *Lit. Mar.* Or rather, ἐν τῇ βασιλείᾳ σου κατατάξον αὐτούς, place them in thy Kingdom, may have been here omitted by the Negligence of the Transcriber, which being afterwards added on the Margin may have occasioned the ἐν τῇ βασιλείᾳ σου, in thy Kingdom, to be inserted out of its Place as above: Otherwise there is here no Petition for the final Consummation of their Happiness,

## The ancient Liturgy of the Church of Jerusalem.

Diaconus.

Μνήσθη, Κύριε ὁ Θεὸς ἡμῶν—\*

Sacerdos.

Μνήσθη, Κύριε, ὁ Θεὸς πνευμάτων καὶ πάσης σαρκός, ὃν ἐμνήσθημεν καὶ ὃν ἐκ ἐμνήσθημεν [ὁρθοδόξων] ἀπὸ Ἀβελ τῆ δικαίας, μέχρι τῆ σήμερον ἡμέρας· αὐτὸν ἐκεῖ αὐτὸς ἀναπαυσον \* ἐν χώρᾳ ζώντων, ὃ ἐν τῇ τρυφῇ τῆ παραδείσου, ἐν κόλποις Ἀβραάμ, καὶ Ἰσαὰκ, καὶ Ἰακώβ, τῶν ἁγίων πατέρων ἡμῶν, ὅθεν ἀπέδρα ὀδυρῆ, λύπη, καὶ θανάτος, ἐνθα ἐπισκόπει πὸ φωτός τῶ προσώπου σου, καὶ καταλάμπει διὰ παντός·

Ἡμῶν ὅ τὰ τέλη τῆ ζωῆς χρεϊσιανὰ καὶ εὐάρεστα, καὶ ἀναμάρτητα, ἐν εἰρῇ κατεύθυνον, Κύριε, ἐπιστυάων ἡμᾶς ὑπὸ τῆς πόδας τῶν ἐκλεκτῶν σου, [ἵτις θέλεις καὶ ὡς θέλεις, μόνον χωρὶς αἰσχυνῆς καὶ παρρησιμάτων] διὰ τῶ μονοθυῆς σου ὡς, Κυρίε, καὶ Θεῷ, καὶ σωτήρι· ἡμῶν Ἰησοῦ Χριστοῦ· αὐτὸς γὰρ ἐστὶν ὁ μόνος ἀναμάρτητος· φανεῖς ὅτι τῆ γῆς \* μεθ' ὃ εὐλογητὸς εἰς ὀδο-

\* See the Note \* in the other Col.

\* *Conf. Ap. l. viii. c. 41.* In the Bidding-Prayer by the Deacon, Ὅπως ὁ—Θεὸς—κατατάξῃ εἰς χώρας εὐσεβῶν—εἰς κόλπον Ἀβραάμ, καὶ Ἰσαὰκ, καὶ Ἰακώβ—ἐνθα ἀπέδρα ὀδυρῆ, καὶ λύπη, καὶ θανάτος; that God may place him in the Region of the Godly—in the Bosom of Abraham, Isaac and Jacob,—whence Sorrow, Grief, and Lamentation are banished away. And in the following Prayer by the Bishop, Κατάταξον—ἐν τῷ κόλπῳ τῶν πατριάρχων, καὶ τῶν προφητῶν, καὶ τῶν ἀποστόλων, καὶ πάντων τῶν ἀπ' αἰῶνος σοὶ παραρησάντων, ὅπως ἐκ ἐν λύπῃ, ὀδυρῇ, καὶ θανάτῳ place him in the Bosom of the Patriarchs, Prophets, and Apostles, and of all those that have pleased thee from the Beginning of the World, where there is no Grief, Sorrow, or Lamentation.

*Dionys. Areop.* Ἡ ψυχὴ—διτάται—κατατάξαι—ἐν φωτὶ καὶ χώρᾳ ζώντων, εἰς κόλπον Ἀβραάμ, καὶ Ἰσαὰκ, καὶ Ἰακώβ, ἐν τῷ ἐν ἀπέδρα ὀδυρῇ, καὶ λύπῃ, καὶ θανάτῳ· The Prayer—beseeches—to place—in Light, and the Region of the Living, in the Bosoms of Abraham, Isaac and Jacob, in the Place whence Sorrow, Grief,

St. Cyril in Catech.  
Myft. V.The Clementine  
Liturgy.Part of the Liturgies of St. Mark,  
St. Chrysostom, and St. Basil.

p. 29. After which it goes on in the same Order as the other Liturgies, as you will see in the following Pages to p. 45. where after *ὡς αἰώνιος καὶ ἀφθαρσίας, of eternal Life and Immortality,* follows *εις δοξαλογίαν τῆς παναγίας σου ὑπόστασις, εις ἁφισιν ἀμαρτιῶν, ἵνα [σου] καὶ ἐν παντί, καθὼς καὶ ἐν παντί, δοξασθῇ, καὶ ὑμνεθῇ, καὶ ᾠλισθῇ τὸ παναγίου καὶ ὑψιμοῦ καὶ διδοξαμένου σου ὄνομα σὺν Ἰησοῦ Χριστῷ καὶ ἁγίῳ πνεύματι:* for the glorifying thy holy Name, and for the Remission of Sins, that [thy], in this also, as in all things, thy most holy, and precious and glorious Name, together with Jesus Christ, and the holy Ghost, may be glorified, and praised and hallowed. And then after a Preface to it follows the Lord's Prayer. This Order is singular, and seems not to be so proper and natural as that of the other Liturgies: And therefore, if this Liturgy be indeed, as is most likely, the primitive Liturgy of the Church of Alexandria. (See Dr. Grabe, Num. 167. at the End of his *De forma Consecr. Euchar.* p. 77.) I much incline to suspect that as it has suffered the like Interpolations and Corruptions as the other Liturgies, the Clementine only excepted, have done, so this Prayer of Intercession has been somehow misplaced afterwards, rather than that it has been in this Order from the Beginning; for I can hardly induce myself to believe

Lit. Mar. (Ὁ Διάκονος—τὰ δὲ πύχνα τῶν κεκοιμημένων—) (ὁ Ἱερεὺς κληρόμενος—ἐπιεύχεται.) Καὶ τῶν πάντων τὰς ψυχὰς ἀνάπαυσοι, δέωστα Κύριε ὁ Θεὸς ἐμῶν, ἐν τῇ ἁγίῳ σε σκηνᾷ: ἐν τῇ βασιλείᾳ σε χαλερόμενος αὐτοῖς τὰ τῇ ἐπαγγελίᾳ σε ἁγαθὰ, ἃ ὀφθαλμοὶ οὐκ εἶδον, καὶ ἃς οὐκ ἤκουσεν, καὶ ἐπὶ καρδίαν ἀνθρώπων οὐκ ἀνέβη, ἃ ἠτοίμασας, ὁ Θεὸς, τῆς ἀγαπᾶσι τὸ ὄνομα σε τὸ ἅγιον. Αὐτῶν μὲν τὰς ψυχὰς ἀνάπαυσον, καὶ βασιλείας ἑρανῶν καλῶξίωσον. Here the Prayer is first that God would give Rest to their Souls, ἐν σκηνᾷ τῇ ἁγίῳ, in the Tabernacles of the Saints; and then that he would bestow upon them his promised good Things which Eye hath not seen, &c. ἐν τῇ βασιλείᾳ αὐτοῦ, in his Kingdom, or τῇ ἑρανῶν, of Heaven.

Lit. Chrys. (Διάκονος—τὰ δὲ πύχνα τῶν—κεκοιμημένων—ὁ Ἱερεὺς κληρόμενος—εὐχεται—) —μνήσθητι πάντων τῶν προκεκοιμημένων ἐπ' ἐλπίδι ἀναστάσεως ζωῆς αἰώνιης. (Ἐνταῦθα ὁ Ἱερεὺς μνημονεύει ὧν θίλει—τεθνήτων—) —ὑπὲρ ἀναπαύσεως καὶ ἀφείσεως τῆς ψυχῆς τῶν δούλων σου, δεῖν, ἐν τῇ φωνῇ ἐνθα ἀπὸ δόξης λύπη καὶ στενάγμος, ἀνάπαυσον αὐτὸν ὁ Θεὸς ἡμῶν,—ἐπεὶ ἐπισκόπος τὸ φῶς τῶν προσώπων σου.

Lit. Bas. (Ὁ Διάκονος—τὰ δὲ πύχνα τῶν—κεκοιμημένων—) &c. as in Lit. Chrys. only for ἀνάπαυσον αὐτὸν it has ἀνάπαυσον αὐτὰς.

Lit. Mar. Ἡμῖν δὲ τὰ τέλη τῆς ζωῆς κλεισιανὰ καὶ ἐνέριστα, καὶ ἀναμάρτητα δώ-

The present Liturgy of St. *James*.

Deacon.

Remember, O Lord our God—<sup>b</sup>

The Priest bowing, says,

Remember, O Lord, <sup>c</sup> the God of Spirits and of all Flesh, those Orthodox whom we have remembred; and those also whom we have not remembred, from righteous *Abel* even unto this Day: Do thou give them Rest in the Region of the Living, <sup>d</sup> in thy Kingdom," in the Delights of Paradise, in the Bosoms of our holy Fathers, *Abraham, Isaac, and Jacob*, whence Sorrow, Grief, and Lamentation are banished away, where the Light of thy Countenance visits, and shines continually<sup>e</sup>;

And dispose the End of our Lives, O Lord, in peace, that they may be Christian, well pleasing to thee, and free from Sin, O Lord, gathering us under the Feet of thine Elect, when thou wilt, and as thou wilt, only without Shame or Offence; through thy only begotten Son, our Lord, and God, and

acts, but for the intermediate State only. *Lit. Syr.* in the Commemoration of the Dead, has this Petition, Et illos pervenire faciat ad Regnum suum in Cœlis, *And bring them to his Kingdom in Heaven.*

The ancient Liturgy of the Church of *Jerusalem*.

Deacon.

Remember, O Lord our God—<sup>a</sup>

Priest.

Remember, O Lord, the God of Spirits and of all Flesh, those [Orthodox] whom we have remembred, and those also whom we have not remembred, from righteous *Abel* even unto this Day: Do thou give them Rest <sup>\*</sup> in the Region of the Living, <sup>b</sup> in the Delights of Paradise," in the Bosoms of our holy Fathers, *Abraham, Isaac and Jacob*, whence Sorrow, Grief, and Lamentation are banished away, where the Light of thy Countenance visits and shines continually<sup>c</sup>;

And dispose the End of our Lives, O Lord, in Peace, that they may be Christian, well pleasing to thee, and free from Sin, gathering us <sup>d</sup> under the Feet of" thine Elect; [when thou wilt, and as thou wilt, only without Shame or Offence;] through thy only begotten Son, our Lord, and God, and Saviour Jesus Christ, for he alone appeared without Sin upon the Earth, <sup>\*</sup> with whom thou art blessed and

and Lamentation are banished away. *Ecc. Hier. c. 7. p. 353.*

<sup>b</sup> *De Const. Ap. & Dionys.* in the Places above cited.

<sup>c</sup> f. add, *καὶ ἐν τῇ βασιλείᾳ σου καλῶταί σου αὐτοὺς* and place them in thy Kingdom. See the Note <sup>e</sup> in the other Col.

<sup>d</sup> I would rather chuse to read *πῶς*, with, as in *Lit. Mar.* for though *ὑπὸ τῶν ὁρίων*, under the Feet, does very well become the Humility of a single Person in his private Devotions, yet it does not seem to be so suitable to the publick Office of a whole Church.

<sup>\*</sup> See this Mark in *Lit. Ja.* p. 66. and f. add, *δι' ἡμῶν*, through whom and—. So *St. Cyril*, p. 223. p. 258.

St. Cyril in Catech.  
Myft. V.

The Clementine  
Liturgy.

Part of the Liturgies of St. Mark,  
St. Chryſoſtom and St. Baſil.

\*\*\*\*\*

believe that this Church should have been taught a Form ſo different in this Reſpect from that of other Churches, with whoſe Liturgies in all other reſpects it ſo exactly agrees. And it is obſervable that if we remove this Prayer of Interceſſion to the ſame Place in which it ſtands in the other Liturgies, the whole Office will connect, even without any other Alteration, fully as well as it does at preſent..

*Lit. Mar.* (The Deacon *reads* the Diptychs of the Dead—)

(The Prieſt bowing himſelf, prays)

And give Reſt to the Souls of all theſe, O Lord our God, in the Tabernacles of thy Saints; granting unto them, in thy Kingdom, thoſe thy promiſed good Things which Eye hath not ſeen, nor Ear heard, nor have entered into the Heart of Man, which thou haſt prepared, O God, for them that love thy holy Name. Do thou give Reſt to their Souls, and vouchſafe them the Kingdom of Heaven.—

*Lit. Chryſ.* (The Deacon—*reads* the Diptychs—of the Dead—and the Prieſt bowing himſelf, prays—)—Remember all that are departed in hope of the Reſurrection to eternal Life, (Here the Prieſt remembers whom he pleaſes—of the Dead—)—For the Reſt and Remiſſion of the Soul of thy Servant N. Give it Reſt, O our God, in a Place of Light, whence Grief and Lamentation are baniſhed away,—where the Light of thy Countenance viſits.

*Lit. Baſ.*—(The Deacon — *reads* the Diptychs—of the Dead— &c. as in *Lit. Chryſ.* only for give it Reſt, it has, give them Reſt.

*Lit. Mar.* And give us a Chriſtian End of our Lives, well pleaſing to thee, and free from Sin ; and grant

## The present Liturgy of St. James.

Ἰησοῦ Χριστοῦ· αὐτὸς γὰρ ἐστὶν ὁ μόνος ἀνα-  
μαρίτης· φανεὶς ἐπὶ τῇ γῆς·

Diaconos.

2. Καὶ Ὑπὲρ εἰρῆνης καὶ εὐσταθείας παν-  
τὸς κόσμου, καὶ τῷ ἁγίῳ τῷ Θεῷ ἐκκλησιῶν·  
καὶ ὑπὲρ ὧν ἕκαστος προσήνεγκεν, ἢ καὶ διά-  
νοιαν ἔχει, καὶ παντὸς τοῦ περιεσῶτος λαοῦ,  
καὶ πατρὶν καὶ πασῶν. Pop. Καὶ πατρὶν καὶ πασῶν. Sa-  
cerdos exclamat. Δι' οὗ καὶ ἡμεῖς καὶ αὐτοὶ ὡς ἀγαθὸς καὶ  
φιλάδελφος. Pop. Ἄντις, ἀφίς, συγχώρησις, ὁ Θεὸς,  
τὰ παραπτώματα ἡμῶν, τὰ ἐκείνη, τὰ ἀκούσια· τὰ ἐν  
ἔργῳ καὶ λόγῳ· τὰ ἐν γλώσσῃ, καὶ ἀκούσι· τὰ ἐν νεκρῷ, καὶ ἐν  
ῥήματι· τὰ κατὰ νῦν καὶ διανοίαν· τὰ πάντα ἡμῶν συγχώ-  
ρησον, ὡς ἀγαθὸς καὶ φιλάδελφος. Sacerd. Χάρις καὶ  
οἰκτιρμοὶς καὶ φιλαδελφία τοῦ μονογενοῦς σου υἱοῦ, \* μεθ'  
τοῦ εὐλογητοῦ ἐκ καὶ δοξαζομένου, σὺν τῷ  
πατρὶ, καὶ ἁγῶν καὶ ζωντῶν σου πνεύματι νῦν  
καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας.

Pop.

Ἀμὲν.

Sacerd.

Εἰρῆνὴ πάντων.

Pop.

Καὶ τῷ πνεύματι σου.

Diac.

\* Ἐτι καὶ Ἀπὸ παντὸς ἐν εἰρῇ τῷ Κυρίῳ  
δεηθῶμεν. Ὑπὲρ τῶν προσκομιζόντων καὶ  
ἀγισθόντων, τιμῶν, ἱεροφανῶν, ἀρετῶν, ἀγαθῶν,  
ἐνδόξων, φοβερῶν, φερῶν, θείων δώρων Κυρίου τῷ  
Θεῷ δεηθῶμεν· ὅπως Κύριος ὁ Θεὸς ἡμῶν, β' "

\* That this is the Doxology with which the Priest's  
Prayer of Intercession concluded, appears by it's Con-  
nexion with what immediately follows, when com-  
pared with *Lit. Clem. Chrys. and Bas.* what intervenes  
betwixt it and ἐπὶ τῇ γῇ, upon the Earth—being the  
first Part of it which is marked with Fig. 2. and writ-  
ten in a larger Letter, plainly a Part of the following  
Bidding-Prayer thrust out of it's due Place, and the  
rest written in a smaller Character an Interpolation.

\* Add, ἔτι, καὶ, again, and—so it is twice after-  
wards

The ancient Liturgy of the Church  
of Jerusalem.

ξασμένον σὺν τῷ ἁγίῳ πνεύματι νῦν καὶ ἀεὶ  
καὶ εἰς τοὺς αἰῶνας.

Pop.

§ Ἀμήν.

Sacerd.

Εἰρῆνὴ πάντων.

Pop.

Καὶ τῷ πνεύματι σου.

Diac.

\* Ἐτι καὶ ἔτι [καὶ διὰ παντὸς ἐν εἰρῇ]  
τῷ Κυρίῳ δεηθῶμεν. Ὑπὲρ τῶν προσκομι-  
ζόντων δώρων Κυρίου τῷ Θεῷ δεηθῶμεν· ὅπως  
Κύριος ὁ Θεὸς ἡμῶν, προσδεξάμενος αὐτὰ  
εἰς τὸ ὑπερεξάνιον αὐτῶν θυσιαστήριον εἰς  
ὁσμὴν εὐδοκίας, ἀντικαταπέμψῃ ἡμῶν τὴν  
θείαν χάριν καὶ τὴν δωρεάν τοῦ ἁγίου πνεύ-  
ματος. 2. Ὑπὲρ τῆς εἰρήνης καὶ εὐσταθείας  
παντὸς κόσμου, καὶ τῷ ἁγίῳ τῷ Θεῷ ἐκκλη-  
σιῶν || β' Ὑπὲρ τῶν προσφορῶν ταύτας  
προσυνεκάνηκεν καὶ ὑπὲρ ὧν ἕκαστος προσή-  
νεγκεν, ἢ καὶ διανοίαν ἔχει, καὶ παντὸς τοῦ πε-  
ριεσῶτος λαοῦ. 3. Ὑπὲρ ἀφίσιως τῷ ἀμαρ-

See also *Lit. Mar.* in Note Col. 1. p. 55. and p. 75.  
and p. 91. So in *Martyr. S. Ignat.* and in *Orat. Poly-  
carp.* according to the old *Latin* Translation, which  
has here preserved the true Reading, as appears by  
comparing it with *Euseb. H. E. l. iv. c. 15.* And this  
Form seems fittest in this Place.

§ *Just. M. Ap. l. p. 126.* Οὗ [προεσῶτος] συνελ-  
σάμενος τοὺς εὐχαρίαι καὶ τῇ εὐχαριστίᾳ, πᾶς ὁ παρὼν λαὸς  
ἐπυφηνάμενος Ἀμήν. *When he [the Bishop] hath  
finished the Prayers and Thanksgiving, all the People  
present, with a joyful Acclamation, say Amen.* See  
1 Cor. xiv. 16.

\* This Bidding-Prayer in *Lit. Ja.* is broken into  
three Parcels, and those put at a Distance from one  
another; the second of them, which I have marked  
with Fig. 2. is brought in before it's due Place, as you  
will see in the other Col. of this Page: and the third,  
which I have marked with Fig. 3. is inserted long  
after, see it in p. 78. But by comparing this *Lit.*  
with *Lit. Clem.* I think it can hardly be doubted but  
that

St. Cyril in Catech.  
Myst. V.

The Clementine  
Liturgy.

Part of the Liturgies of St. Mark,  
St. Chrysostom and St. Basil.

Sacerd.

Ἡ εὐχὴ τῆ Θεῷ  
εἴη μετὰ πάντων  
ὑμῶν.

Pop.

Καὶ μὲν τῆ πανύ-  
μαλός σε.

Diac.

Ἔτι καὶ ἐτι δεηθῶ-  
μεν τῆ Θεῷ διὰ τῆ  
Χερσὶ αὐτῆς, ὑπὲρ  
τῆ δώρου τῆ προσκο-  
μιθέντος Κυρίου τῆ  
Θεῷ ὅπως ὁ ἀγα-  
θὸς Θεὸς προσδέξη-  
ται αὐτὴν, διὰ τῆ με-  
σιτίας τῆ Χερσὶ  
αὐτῆς εἰς τὸ ἐπετρέψαι  
αὐτὴν θυσιαστήριον,  
εἰς ὁσμὴν εὐωδίας.  
Ἐπὶ τῆ ἐκκλησίας  
ταύτης, καὶ τῆ λαῶ  
δεηθώμεν. Ἐπὶ τῆ  
πάσης ἐπισκοπῆς,  
παντὸς πρεσβυτερίου,  
πάσης τῆ ἐν Χερσὶ  
διακονίας, καὶ [ὑπηρε-  
σίας, de ms. v.] παν-  
τὸς τῆ πλερώματος  
τῆ ἐκκλησίας δεηθῶ-  
μεν ὅπως ὁ Κύριος  
πάντας διαλεγήσῃ καὶ  
διαφυλάξῃ. Ἐπὶ τῆ  
βασιλείων καὶ τῶ ἐν

ρησται καὶ δὸς ἡμῖν μερίδα καὶ κληρὸν ἔχειν  
μὲν πάντων τῶν ἀγίων σε.

\* In Lit. Chrys. and Bas. the Prayer  
of Intercession is thus concluded, καὶ  
δὸς ἡμῖν ἐν ἐνὶ σέματι, καὶ μετὰ καρδίᾳ δο-  
ξάζειν, καὶ ἀνυμνεῖν τὸ πάντιμον καὶ μεγαλο-  
πρεπὲς ὄνομά σε, τῆ Πατρὸς, καὶ τῆ Ἁγίας,  
καὶ τῆ ἀγίας Πνεύματος, νυνὶ καὶ ἀεὶ καὶ εἰς  
τὰς αἰῶνας τῶ αἰώνων.

Pop.

Ἀμὲν. Then follows,

Sacerd.

Καὶ ἔσαι τὰ ἐλεῖν τῆ μεγάλης Θεῷ καὶ  
Σωτῆρος ἡμῶν Ἰησοῦ Χερσὶ μὲν πάντων  
ὑμῶν.

Pop.

Καὶ μετὰ τῆ πανύμαλός σε.

Diacon.

—Ἔτι καὶ ἐτι [Lit. Bas. add, ἐν εὐχῇ]  
τῆ Κυρίου δεηθώμεν.

Pop. Κύριε ἐλέησον.

Diac. Ἐπὶ τῆ προσκομιθέντων καὶ αἵμα-  
θόντων τιμίων δώρων, τῆ Κυρίου δεηθώμεν—  
ὅπως ὁ Φιλάνθρωπος Θεὸς ἡμῶν,—προσ-  
δεξάμενος αὐτὰ εἰς τὸ αἶμα καὶ ὑπερετρέψαι  
καὶ ποιῆσαι αὐτὴν θυσιαστήριον, εἰς ὁσμὴν εὐω-  
δίας σπυριατικῆς, ἀντικαταπέμψῃ ἡμῖν τὴν  
θείαν χάριν, καὶ τὴν δωρεάν τῆ πνευματικῆς  
πανύματος,—

Pop. Κύριε ἐλέησον.



## The present Liturgy of St. James.

Ἰησοῦ Χριστοῦ· αὐτὸς γάρ ἐστιν ὁ μόνος ἀνα-  
μάρτυρος· φανεῖς ἐπὶ τῇ γῆς·

Diaconos.

2. Καὶ Ὑπὲρ εἰρῆνης καὶ εὐσταθείας παν-  
τὸς κόσμου, καὶ τῶν ἁγίων τῶν Θεῶν ἐκκλησιῶν·  
καὶ ὑπὲρ ὧν ἕκαστος προσήνεγκεν, ἢ καὶ διά-  
νοιαν ἔχει, καὶ παντὸς τοῦ περιεσῶτος λαοῦ,  
καὶ πάντων καὶ πασῶν. Pop. Καὶ πάντων καὶ πασῶν. Sa-  
cerdos exclamat. Δι' οὗ καὶ ἡμῖν καὶ αὐτοῖς ὡς ἀγαθὸς καὶ  
φιλάδελφος. Pop. Ἄντις, ἀφίς, συγχώρησον, ὁ Θεὸς,  
τὰ παραπτώματα ἡμῶν, τὰ ἁμαρτίας, τὰ ἁμαρτίας· τὰ ἐν  
ἐρίῃ καὶ λόγῳ· τὰ ἐν γνώσει, καὶ αἰσίοις· τὰ ἐν νεκρί, καὶ ἐν  
ἡμέρᾳ· τὰ παλαιὰ καὶ διανοοῖαν· τὰ πάντα ἡμῖν συγχώ-  
ρησον, ὡς ἀγαθὸς καὶ φιλάδελφος. Sacerd. Χάρῃ καὶ  
ἐλεημοσίᾳ καὶ φιλαδελφίᾳ τοῦ μονογενοῦς σου υἱοῦ, \* μεθ'  
3 εὐλογητὸς εἶ καὶ δεδοξασμένος, σὺ τῷ  
πατριῳ, καὶ ἀγαθῷ καὶ ζυγοῦ σου πνεύματι νυνὶ  
καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας.

Pop.

Ἀμήν.

Sacerd.

Εἰρῆνὴ πάντων.

Pop.

Καὶ τῷ πνεύματι σου.

Diac.

\* Ἐτι καὶ 2 ἀπὸ παντὸς ἐν εἰρῇ τῶν Κυρίων  
δεηθῶμεν. Ὑπὲρ τῶν προσκομιζόντων καὶ  
ἀγιασθέντων, τριῶν, ἑξακτῶν, ἀγίων, ἀχραντῶν,  
ἐνδόξων, φοβερῶν, φερων, διῶν δώρων Κυρίου τῷ  
Θεῷ δεηθῶμεν· ὅπως Κύριος· ὁ Θεὸς ἡμῶν, 3·

\* That this is the Doxology with which the Priest's  
Prayer of Intercession concluded, appears by it's Con-  
nexion with what immediately follows, when com-  
pared with *Lit. Clem. Chrys. and Bas.* what intervenes  
betwixt it and *ἐκ τῆς γῆς, upon the Earth*—being, the  
first Part of it which is marked with Fig. 2. and writ-  
ten in a larger Letter, plainly a Part of the following  
Bidding-Prayer thrust out of it's due Place, and the  
rest written in a smaller Character an Interpolation.

2 Add, ἔτι, καὶ, again, and—so it is twice after-  
wards

The ancient Liturgy of the Church  
of Jerusalem.

ξασμένον σὺ τῷ ἁγίῳ πνεύματι νυνὶ καὶ ἀεὶ  
καὶ εἰς τοὺς αἰῶνας.

Pop.

§ Ἀμήν.

Sacerd.

Εἰρῆνὴ πάντων.

Pop.

Καὶ τῷ πνεύματι σου.

Diac.

\* Ἐτι καὶ ἐτι [καὶ διὰ παντὸς ἐν εἰρῇ]  
τῶν Κυρίων δεηθῶμεν. Ὑπὲρ τῶν προσκομι-  
ζόντων δώρων Κυρίου τῷ Θεῷ δεηθῶμεν· ὅπως  
Κύριος· ὁ Θεὸς ἡμῶν, προσδεξάμενος αὐτὰ  
εἰς τὸ ὑπερεξάνειον αὐτοῦ θυσιαστήριον εἰς  
ὁσμὴν εὐδοκίας, ἀντικαταπέμψῃ ἡμῖν τὴν  
δοῖαν χάριν καὶ τὴν δωρεάν τῶν ἁγίων πνεύ-  
ματος· 2. Ὑπὲρ τῶν εἰρήνης καὶ εὐσταθείας  
παντὸς κόσμου, καὶ τῶν ἁγίων τῶν Θεῶν ἐκκλη-  
σιῶν || 3 Ὑπὲρ τῶν προσφορὰς ταύτας  
προσσευκάνων καὶ ὑπὲρ ὧν ἕκαστος προσή-  
νεγκεν, ἢ καὶ διανοοῖαν ἔχει, καὶ παντὸς τοῦ πε-  
ριεσῶτος λαοῦ. 3. Ὑπὲρ ἀφίσεως τῶν ἁμαρ-

See also *Lit. Mar.* in Note Col. 1. p. 55. and p. 75.  
and p. 91. So in *Martyr. S. Ignat.* and in *Orat. Poly-  
carp.* according to the old *Latin* Translation, which  
has here preserved the true Reading, as appears by  
comparing it with *Ench. H. E. l. iv. c. 15.* And this  
Form seems fittest in this Place.

§ *Just. M. Ap. 1. p. 126.* Οὗ [προσεσῶτος] σὺν ἁπ-  
λῶς· τὰς εὐχὰς καὶ τὴν εὐχαριστίαν, πᾶς ὁ παρὼν λαὸς  
ἐπισημαῖ λέγει Ἀμήν. *When he [the Bishop] hath  
finished the Prayers and Thanksgiving, all the People  
present, with a joyful Acclamation, say Amen.* See  
1 Cor. xiv. 16.

\* This Bidding-Prayer in *Lit. Ja.* is broken into  
three Parcels, and those put at a Distance from one  
another; the second of them, which I have marked  
with Fig. 2. is brought in before it's due Place, as you  
will see in the other Col. of this Page: and the third,  
which I have marked with Fig. 3. is inserted long  
after, see it in p. 78. But by comparing this *Lit.*  
with *Lit. Clem.* I think it can hardly be doubted but  
that

St. Cyril in Catech.  
Myft. V.

The Clementine  
Liturgy.

Part of the Liturgies of St. Mark,  
St. Chrysostom and St. Basil.

Sacerd.

Ἡ εὐχὴ τῆ Θεῷ  
εἴη μετὰ πάντων  
ὑμῶν.

Pop.

Καὶ μὲν τῷ πνεύ-  
ματός σου.

Diac.

Ἐτι καὶ ἐτι δεηθῶ-  
μεν τῷ Θεῷ διὰ τῆ  
Χερσὶ αὐτοῦ, ὑπὲρ  
τῆ δόξης τῆ προσκο-  
μωθέντος Κυρίου τῷ  
Θεῷ· ὅπως ὁ ἀγα-  
θὸς Θεὸς προσδεχέ-  
ται αὐτὸν, ὅτι αὐτὸς με-  
σιτεύει· τῷ Χερσὶ  
αὐτοῦ εἰς τὸ ἐπετρέχειν  
αὐτῷ θυσιαστήριον,  
εἰς ὁσμὴν εὐωδίας.  
Ἵπὲρ τῆ ἐκκλησίας  
ταύτης, καὶ τῷ λαῷ  
δεηθώμεν. Ἵπὲρ  
πάσης ἐπισκοπῆς,  
παντὸς πρεσβυτερίου,  
πάσης τῆ ἐν Χερσὶ  
διακονίας, καὶ [ὑπηρε-  
σίας, de m. v.] παν-  
τὸς τῷ πληρώματι  
τῆ ἐκκλησίας δεηθῶ-  
μεν· ὅπως ὁ Κύριος  
πάντας διαληρήσῃ καὶ  
διαφυλάξῃ. Ἵπὲρ  
βασιλείων καὶ τῶ ἐν

ρησαι· καὶ δὲς ἡμῖν μερίδα καὶ κληρὸν ἔχειν  
μὲν πάντων τῶν ἁγίων σου.

\* In Lit. Chryf. and Bas. the Prayer  
of Intercession is thus concluded, καὶ  
δὲς ἡμῖν ἐν ἐνὶ σέματι, καὶ μετὰ καρδία δο-  
ξάζειν, καὶ ἀνυμνεῖν τὸ πᾶν ἡμῖν καὶ μεγαλο-  
πρεπὲς ὄνομα σου, τῷ Πατρί, καὶ τῷ Υἱῷ,  
καὶ τῷ ἁγίῳ Πνεύματι, νῦν καὶ ἀεὶ καὶ εἰς  
τὰς αἰῶνας τῶν αἰώνων.

Pop.

Ἀμὲν. Then follows,

Sacerd.

Καὶ εἶσαι τὰ ἐλεῖν τῷ μεγάλῳ Θεῷ καὶ  
Σωτῆρι ἡμῶν Ἰησοῦ Χερσὶ μὲν πάντων  
ὑμῶν.

Pop.

Καὶ μετὰ τῷ πνεύματι σου.

Diacon.

—Ἐτι καὶ ἐτι [Lit. Bas. add, ἐν εὐχῇ]  
τῷ Κυρίῳ δεηθώμεν.

Pop. Κύριε ἐλέησον.

Diac. Ἵπὲρ τῆ προσκομωθέντος καὶ ἁγια-  
σθέντος τιμίου δώρου, τῷ Κυρίῳ δεηθώμεν·—  
ὅπως ὁ Φιλάνθρωπος Θεὸς ἡμῶν,—προσ-  
δεχάμενος αὐτὰ εἰς τὸ ἅγιον καὶ ὑπερεχρίνον  
καὶ ἱερὸν αὐτῷ θυσιαστήριον, εἰς ὁσμὴν εὐω-  
δίας μυρομακῆς, ἀνθικαταπέμψῃ ἡμῖν τὴν  
θείαν χάριν, καὶ τὴν δωρεὰν τῆ παραγίνε-  
ται πνεύματος,—

Pop. Κύριε ἐλέησον.

## The present Liturgy of St. James.

Saviour Jesus Christ, for he alone appeared without Sin upon the Earth.

Deacon.

2. And For the Peace and Tranquillity of the whole World, and of the holy Churches of God: And for whom every one has offered, or has in his Thoughts, and for all the People that stand about *the Altar*, and for all Men and Women. *Peop.* And for all Men and Women. *The Priest says with a loud Voice* \* spare" them and us as thou art good and a Lover of Men. *Peop.* Remit, pardon, and forgive, O God, our Offences, voluntary and involuntary, committed by Deed or by Word, with Knowledge or through Ignorance, by Night or by Day, in Mind and Thought, forgive us all as thou art good and a Lover of Men. *Priest.* Through the Grace, and Compassions, and Love of thy only begotten Son, \* with whom thou art blessed and glorified, together with thy most holy, and good, and life-giving Spirit, now and ever, World without end.

People.

Amen.

Priest.

Peace be with you all.

People.

And with thy Spirit.

Deacon.

Let us again and \* for ever pray to the Lord in peace.

Let us pray for the precious, heavenly, ineffable, undefiled, glorious, tremendous, terrible, divine Gifts which are offered to the Lord our God and sanctified; Let us pray that the Lord our God, <sup>b</sup> who" hath receiv<sup>ing</sup><sub>ed</sub> wards in this Lit. and here also in the Translation in *Bibl. Patr.*

<sup>b</sup> Dele *is*, *who*—vid. *Lit. Clem.* [and in the *English*, instead of hath received, read receiving.]

\* So it is in the *Latin*, in *Bib. Patr. Parce*, &c. *spare*—.

## The ancient Liturgy of the Church of Jerusalem.

glorified, together with thy Holy Spirit, now and ever, World without end.

People.

§ Amen.

Priest.

Peace be with you all.

People.

And with thy Spirit.

Deacon.

\* Let us again and again, [<sup>a</sup> and for ever] pray to the Lord [<sup>a</sup> in peace.]

Let us pray for the Gifts which are offered to the Lord God; that the Lord our God, receiving them upon his † heavenly Altar for a sweet smelling Saviour, would send down upon us the divine Grace, and the Gift of his holy Spirit.

2. Let us pray for ‡ the Peace and Tranquillity of the whole World, and of the holy Churches of God.

|| <sup>b</sup> Let us pray for those who have offered these Gifts," and for whom every one has offered, or has in his Thoughts; and for all the People that stand about *the Altar*; 3. for the Re-

that they have indeed been Parts of this Bidding-Prayer, and this seems plainly to be the natural Order in which they have been placed.

<sup>a</sup> *De Lit. Clem. and Chrys. and Lit. Bas.* has only *is ειρήνη, in peace.*

† *Iren.* l. iv. c. 34. Est ergo Altare in Coelis (il-luc enim Preces nostræ, & Oblationes nostræ diriguntur) & Templum, &c. *There is therefore an Altar in Heaven (for thither our Prayers and Oblations are directed) and a Temple, &c.*

‡ *St. Cyril* υπεὶς κοινῆς τῶν ἐκκλησιῶν ειρήνης, υπεὶς τῆς τοῦ κόσμου εὐφραδίας, *for the common Peace of the Churches, for the Tranquillity of the World.*

|| Here should come in the Petitions for the Clergy, and for the civil Powers.

<sup>b</sup> I have added this (which was here plainly wanting) from the foregoing Prayer of Intercession.

St. Cyril in Catech.  
Myft. V.

The Clementine  
Liturgy.

Part of the Liturgies of St. Mark,  
St. Chrysoftom and St. Bafil.

Priest.

The Peace of  
God be with you  
all.

People.

And with thy  
Spirit.

Deacon.

Let us again  
and again pray to  
God through his  
Christ, for the Gift  
which is offered  
to the Lord God;  
that the good God  
would receive it,  
through the Medi-  
ation of his Christ,  
upon his heavenly  
Altar, for a sweet  
smelling Savour.

Let us pray for  
this Church and  
People.

Let us pray for  
the whole Episco-  
pate, for all the  
Presbyters and  
Deacons in Christ,  
and [Minifters—] the  
whole Body of the  
Church; that the  
Lord would keep  
and preserve them  
all.

Let us pray for  
Kings, and thofe

us to have our Portion and Lot with  
all thy Saints.

\*—*Lit. Chryf. and Baf.*—And grant  
to us with one Mouth, and one Heart  
to glorify and praise thy moft precious  
and magnificent Name, Father, Son,  
and Holy Ghoft, now and for ever,  
World without end.

People.

Amen.

Priest.

And may the Mercies of the great  
God and our Saviour Jefus Chrift be  
with you all.

People.

And with thy Spirit.

Deacon.

—Let us again and again pray to  
the Lord [*Lit. Baf.*—in peace].

Peop. Lord have mercy.

Deacon. Let us pray to the Lord  
for the precious Gifts which are offered,  
and fanctified; ———that our God the Lover  
of Men,—receiving them upon his holy  
and heavenly and intellectual Altar, for a  
sweet smelling fpiritual Savour, would  
fend down upon us the divine Grace,  
and the Gift of his moft holy Spirit,—

Peop. Lord have mercy.

## The present Liturgy of St. James.

προσδεξάμεθα αὐτὰ εἰς τὸ εἶναι καὶ ὑπε-  
κράνιον, τοῖσι καὶ πνευματικῶς αὐτῶν θυσιαστήριον  
εἰς ὑπερῶν εὐδοκίας πνευματικῆς ἀνικαλύπτου  
ἡμῶν τῶν θείων χάριν, καὶ τῶν δωμάτων τῶν  
παιαγίων πνεύματι δεικνύμεν. καὶ ἐν τῇ αἰ-  
τίᾳ, καὶ τῇ κοινωνίᾳ τοῦ παιαγίου πνεύματος καὶ προσευχῇ  
πνευματικῇ πειρησάμενοι, ἐκτενέως καὶ ἀλλήλους καὶ πάντας τὴν  
ζωὴν ἡμῶν Χριστῷ τῷ Θεῷ παραδώμεθα. Ρορ. Ἀμήν.

Sacerd. Ὁ Θεὸς καὶ πατὴρ τοῦ Κυρίου καὶ Θεοῦ καὶ σωτῆρος  
ἡμῶν Ἰησοῦ Χριστοῦ, ὁ μεγαλύνου Κύριος, ὁ μακαρία  
φύσις, ὁ ἀφθονὸς αἰσθητός. ὁ πάντων διὸς καὶ ἀπότης,  
ὁ ὅν ἐκλογὴς εἰς τὰς αἰῶνας, ὁ καὶ ἡμῶν ἐπὶ τῶν χει-  
ρῶν, καὶ δεξιῶν ἐπὶ τῶν σιγαφῶν, ὁ παρρησιασ-  
τὴν χάριν καὶ μύριαι μυριάδες ἁγίων ἀγγέλων καὶ ἀρχ-  
αγγέλων γεραίτων, τὰ μὲν προσευχόμενοι καὶ δόξα, δόξα, δόξα,  
καρπύματα, εἰς ὁμὴν εὐδοκίας πνευματικῆς προσερχόμενοι, καὶ  
αἰτιάσαι καὶ τιμιεύσαι καὶ ἐκτενέως αἰτῶν, τῇ χάριτι τοῦ  
Χριστοῦ σου, καὶ τῇ ἐπιφοίτησιν τοῦ παιαγίου σου πνεύματος  
ἀγίας σου διδοῦν καὶ τὰς ἡμετέρας ψυχὰς, καὶ σώματα, καὶ  
τὰ πνεύματα, καὶ ψηλαφῶν τὰς διάνους, καὶ ἀνὰ κρυπ-  
τὰς ἐκκαθαίρει, καὶ ἐκκαθαίρει ἅψ' ἡμῶν πᾶσαν ἵπποσαν πονη-  
ρίαν, πάντα λογισμὸν ἀσελγῆ, πᾶσαν ἐπιθυμίαν αἰσχυρὰν,  
πάντα λογισμὸν ἀπειρή, πάντα φθόνον, καὶ τῦφον, καὶ ὑπε-  
κρίσιν, πᾶν ψεῦδος, πάντα δόλον, πάντα περιουσιασμὸν  
βιολικόν, πᾶσαν πλεονεξίαν, πᾶσαν κενονδίαν, πᾶσαν  
ἐκθυμίαν, πᾶσαν κακίαν, πάντα θυμὸν, πᾶσαν ὀργὴν,  
πᾶσαν μνησικακίαν, πᾶσαν βλασφημίαν, πᾶσαν κίνησιν  
σαρκὸς τοῦ καὶ πνεύματος ἀπηνάλοινμένην τῷ διλήμῳ τῷ  
αἰσθητῷ σου. Exclamatio καὶ κατὰ τὴν ἡμετέραν  
δέσποτα Φιλάνθρωπε, μὲ παρρησίας, ἀκα-  
τακρίτως, ἐν καθαρᾷ καρδίᾳ ψυχῇ συνληγ-  
μένη, ἀνταποκρίνῃ προσώπῳ ἡγιασμένοις χίλις, τοῖς  
ἐπικαλεῖσθαι σε, πῶς ἐν τοῖς ἔργοις αἰῶν  
Θεόν, πατὴρ, καὶ λέγειν.

I

The ancient Liturgy of the Church  
of Jerusalem.

τιῶν ἡμῶν, καὶ ἰλασμὸν τῇ ψυχῇ ἡμῶν. Ὑπὲρ  
πάσης ψυχῆς θλιβομένης τε καὶ καλῶν  
φύσεως, ἐλπίς καὶ βοηθείας Θεῷ ἐπιδεομένης,  
καὶ ἐπιστροφῆς τῷ πειπλανημένῳ, ἰάσεως τῶν  
ἀδινάντων, ἀναρρύσεως τῶν αἰχμαλώτων,  
ἀνκαλύψεως τῶν περικυκλωμένων πατέρων  
καὶ ἀδελφῶν ἡμῶν. Πάντες ἐκτενέως ἐπαι-  
νήσω, Κύριε ἐλέησον.

Ρορ. Κύριε ἐλέησον \*.

Sacerd.

† Κατὰ τὴν ἡμετέραν, δέσποτα Φιλάν-  
θρωπε, μὲ παρρησίας, ἀκατακρίτως, ἐν  
καθαρᾷ καρδίᾳ ἐπικαλεῖσθαι σε, πῶς ἐν  
τοῖς ἔργοις αἰῶν Θεόν, πατέρα, καὶ λέ-  
γειν.

\* This Response was said not only here in the  
End of this Bidding-Prayer, but also after every di-  
stinct Sentence thereof.

† f. Συνοδικῶς, *Conscience*, as St. Cyril; perhaps  
also τοῖς, *to be bold*, should have been retained be-  
fore ἐπικαλεῖσθαι, *to call upon*, upon the Authority  
of *Lit. Mar. Chrys. and Bas.* and if so it should have  
been put in a larger Character in the other Col. but  
at least the Sense is fully as good and the Sentence as  
complete without it.

St. Cyril in Catech.  
Myst. V.

The *Clementine*  
Liturgy.

Part of the Liturgies of St. Mark,  
St. Chrysostom and St. Basil.

ἐπιερχῇ δεηθῶμεν  
ἵνα εἰρηνεύωμεν τὰ  
πρὸς ἡμᾶς, ὅπως ἡρε-  
μῶν καὶ ἡσύχιον βίον  
ἔχοντες διάλωμεν ἐν  
πάσῃ εὐσεβείᾳ καὶ  
σεμνότητι. Τῶν ἁγίων  
μαρτύρων μνημονεύ-  
σωμεν, ὅπως κοινων-  
οὶ ᾔμελλοι τῇ ἀθλή-  
σει αὐτῶν καλεσώμε-  
θα. Ὑπὲρ τῶν ἐν  
πίστι ἀναπαυσάμε-  
νων δεηθῶμεν. Ὑπὲρ  
τῶν ἐν ἐκείνῃ τῇ αἰ-  
ῶνι καὶ τελεσφορέας  
τῶν καρπῶν δεηθῶμεν.  
Ὑπὲρ τῶν νεοφώτιστων  
δεηθῶμεν, ὅπως βε-  
βαιωθῶσιν ἐν τῇ  
πίστι. <sup>a</sup> Πάντες  
ὑπὲρ ἀλλήλων πα-  
ρεκκαλέσωμεν."

<sup>b</sup> Ἀνάστησον ἡμᾶς  
ὁ Θεὸς ἐν τῇ χάριτί  
σου. <sup>c</sup> Ἀναστάντες  
ἰαυτὰς τῷ Θεῷ Διὰ  
τῶν Χερσὶν αὐτῶν πα-  
ραδώμεθα.

<sup>a</sup> So it is in MS. V.  
which I take to be the  
true Reading.

<sup>b</sup> f. add, Εὐσω καὶ, *save*  
*us and*— as in the Bidding-  
Prayer, Ch. x. And prob-  
ably this was the People's  
Response. See *Bing. Orig.*  
*Ecccl. B. xv. c. 1. p. 577.*

<sup>c</sup> This again was said  
by the Deacon.

Εἶτα μὲν ταῦτα  
τῶν ἐν ἐκείνῃ λέγουμεν  
ἐκκλησίᾳ ἢ ὁ Σωτήρ  
παρίδμεν τοῖς οἰκέ-  
οις αὐτῶν μαθηταῖς,  
μὲν καθαροῦς σωσι-  
δῆσιως παύσει ἐπι-  
γεφυμένους τῷ Θεῷ,  
καὶ λέγοντες,

† Lit. Mar. Καλεσώμεν ἡμᾶς διάσω-  
σαι φιλοφρονεῖ Κύριε μετὰ παρρησίας, ἀκα-  
τακρίτως, ἐν καθαρᾷ καρδίᾳ, ψυχῇ πε-  
φωτισμένῃ, ἀνεπαυχώμεν προσώπῳ, ἡγν-  
ασμένῳις χύμασι, τοῖς ἐπικαλεσάμεναι σε,  
πὺν ἐν πῶς ἔρχοις ἄγειν Θεόν, παύσει, καὶ  
λέγει.

Lit. Chrys. Καλεσώμεν ἡμᾶς διάσω-  
σαι μετὰ παρρησίας, ἀκατακρίτως τοῖς ἐπι-  
καλεσάμεναι σε, πὺν ἐπικαλεσάμεναι Θεόν, παύσει,  
καὶ λέγει.

Lit. Bas. as in that of Chrys.

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## The ancient Liturgy of the Church of Jerusalem.

them upon his holy and heavenly intellectual and spiritual Altar, for a sweet smelling spiritual favour, would send down upon us the divine Grace, and the Gift of his most holy Spirit. Praying for the Unity of the Faith, and the Communion of his most holy and adorable Spirit, let us commend ourselves, and one another, and our whole Life to Christ our God. *Prop. Amen. Priest.* O God and Father of our Lord, and God, and Saviour Jesus Christ, O Lord, great in Name, happy in Nature, and bountiful in Goodness, the God and Governour of the Universe, *who art* blessed for ever, who fittest upon the Cherubim, and art glorified by the Seraphim, before whom stand thousand thousands, and ten thousand times ten thousand holy Angels and Archangels, thy Armies; Thou hast received the Gifts, Oblations, and Sacrifices offered to thee, for a sweet smelling spiritual Savour, and hast vouchsafed to sanctify and consecrate them, O good God, by the Grace of thy Christ, and the Descent of thy most holy Spirit; sanctify also, O Lord, our Souls, and Bodies, and Spirits, search our Minds, and examine our Consciences, and put away from us all evil Notions, all impure Thoughts, all filthy Lusts, all indecent Thoughts, all Envy, and Pride, and Hypocrisy, all Falshood, all Deceit, all worldly Solicitude, all Covetousness, all Vain-glory, all Sloth, all Malice, all Wrath, all Anger, all Remembrance of Injuries, all Evil speaking, and every Motion of Flesh and Spirit, that is contrary to the Will of thy Holiness. *The Exclamation.* And vouchsafe us, O Lord, thou Lover of Men, with Freedom, without Condemnation, and with a pure Heart, with a contrite Soul, without Confusion of Face, and with sanctified Lips, to be bold to call upon thee, the holy God who art in the Heavens, as our Father, and say,

mission of our Sins, and the Propitiation of our Souls.

*Let us pray* for every Soul that is in Affliction or Calamity, and stands in need of the Mercy and Help of God; and for the Conversion of those that are in Error; for Health to the Sick; for Deliverance to the Captives; and for Rest to our Fathers and Brethren who have gone before us. Let us all earnestly say, Lord have mercy.

People.

Lord have mercy \*.

Priest.

+ Vouchsafe us, O Lord, thou Lover of Men, with Freedom, without Condemnation, and with a pure Heart, to call upon thee, the holy God who art in the Heavens, as our Father, and say,

St. Cyril in Catech.  
Myft. V.

The Clementine  
Liturgy.

Part of the Liturgies of St. Mark,  
St. Chrysoftom and St. Basil.

that are in Authority; that our Affairs may be in peace, and that we may lead a quiet and peaceable Life in all Godliness and Honesty.

Let us commemorate the holy Martyrs, that we may be vouchsafed the Communion of their Conflicts.

Let us pray for those who rest in Faith.

Let us pray for temperate Weather, and for the Plenty and Maturity of the Fruits of the Earth.

Then we say that Prayer which our Saviour delivered to his own Disciples; with a pure Conscience calling God our Father, and saying,

Let us pray for those that are newly baptized; that they may be strengthened in the Faith. \* Let us all pray for one another." b Raise us up, O God, by thy Grace. c Let us rise up and commend ourselves to God through his Christ.

+ *Lit. Mar.* Vouchsafe us, O Lord, thou Lover of Men, with Freedom, without Condemnation, with a pure Heart, with an enlightened Soul, without Confusion of Face, and with sanctified Lips, to be bold to call upon thee, the holy God who art in the Heavens, as our Father, and say,

*Lit. Chryf.* Vouchsafe us, O Lord, with Freedom and without Condemnation, to be bold to call upon thee, the God who art in Heaven, as our Father, and say,



## The present Liturgy of St. James.

The ancient Liturgy of the Church  
of Jerusalem.

Pop.

Πάτερ ἡμῶν, καὶ τὰ ἐξῆς.

Sacerdos inclinatus dicit, Καὶ μὴ ἐισπείκης ἡμᾶς εἰς πειρασμὸν Κύριε, Κύριε τῶν δυνάμεων, ὁ ἰδὼς τὴν ἀσθενίαν ἡμῶν, ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ ποιητοῦ καὶ τῶν ἔργων αὐτοῦ, πάσης ἱπηρείας καὶ μεθοδείας αὐτοῦ, διὰ τὸ ὀνομάσαι σε τὸ ἅγιον, τὸ ἰσχυρὸν ἐπὶ τὴν ἡμετέραν ταπείνωσιν. Exclamatio, ὅτι σὺ ἔστιν ἡ βασιλεία, καὶ ἡ δύναμις, καὶ ἡ δόξα, τῷ πατρὶ, καὶ τῷ υἱῷ, καὶ τῷ ἁγίῳ πνεύματι, ὡς καὶ αἰεὶ. Pop. Ἀμὲν.

Sacerd.

Εἰρμὴ πᾶσιν.

Pop.

Καὶ τῷ πνεύματι σου.

Diac.

Τὰς κεφαλὰς ἡμῶν τῷ Κυρίῳ κλίνωμεν.

\* Pop. Σοὶ Κύριε.

Sacerd.

Σοὶ ἐκλίνεισθαι οἱ δούλοί σου, Κύριε, τὰς ἡμετέρας αὐχένας, ὡς ἐνώπιον τοῦ ἁγίου σου θυσιαστηρίου, ἀπεικονιζόμενοι τὰ ὡρᾶ σὺ πλάσια εἶπες. Πλάσιαν τὴν χάριν σου καὶ τὴν εὐλογίαν σου ἐξαπόσειλον ἡμῖν, δέσποτα, καὶ ἁγιάσον τὰς ψυχὰς ἡμῶν καὶ τὰ σώματα, καὶ τὰ πνεύματα, ἵνα ἄξιοι ἡρώμεθα κοινωνοὶ καὶ μέτοχοι ἡρώων τῷ ἁγίῳ σου μυστηρίῳ, εἰς ἁφῆσιν ἀμαρτιῶν καὶ εἰς ζωὴν αἰώνιον. Exclamatio, σὺ γὰρ προσκυνητὸς καὶ δεδοξασμένος ὑπάρχεις ὁ Θεὸς ἡμῶν, καὶ ὁ μονογενὴς σου υἱός, καὶ τὸ πνεῦμά σου τὸ πατέρα, νῦν καὶ αἰεὶ.

Pop. Ἀμὲν.

\* De Lit. Syr. &amp; Basf.

\* De Lit. Syr.

Πάτερ ἡμῶν ὁ ἐν τοῖς ἔθρονοις, αἰσαδοῦ-  
ται τὸ ὄνομά σου ἐλθέτω ἡ βασιλεία σου  
ἡμετέρω τὸ θέλημα σου ὡς ἐν ἔθρῳ καὶ ἐπὶ  
τῇ γῆς τὸν ἄβυσσον ἡμῶν τὸ ἐπιχθόνιον δὸς ἡμῖν  
σήμερον καὶ ἄφες ἡμῖν τὰ ἐφειλήματα ἡμῶν,  
ὡς καὶ ἡμεῖς ἀφίεμεν πῶς ὀφειλέταις ἡμῶν  
καὶ μὴ εἰσπείκης ἡμᾶς εἰς πειρασμὸν ἀλλὰ  
ῥῦσαι ἡμᾶς ἀπὸ τοῦ ποιητοῦ. Ἀμὲν.

Sacerd.

† Εἰρμὴ πᾶσιν.

Pop.

Καὶ τῷ πνεύματι σου.

Diac.

Τὰς κεφαλὰς ἡμῶν τῷ Κυρίῳ κλίνωμεν.

\* Pop. Σοὶ Κύριε.

Sacerd.

\* Σοὶ ἐκλίνεισθαι οἱ δούλοί σου, Κύριε, τὰς  
ἡμετέρας αὐχένας, ἐνώπιον τοῦ ἁγίου σου θυ-  
σιαστηρίου, ἀπεικονιζόμενοι τὰ ὡρᾶ σὺ πλά-  
σια εἶπες Πλάσιαν τὴν χάριν σου καὶ τὴν  
εὐλογίαν σου ἐξαπόσειλον ἡμῖν, δέσποτα, καὶ  
ἁγιάσον τὰς ψυχὰς ἡμῶν, καὶ τὰ σώματα,  
\* ἵνα ἄξιοι ἡρώμεθα κοινωνοὶ καὶ μέτοχοι  
ἡρώων τῷ ἁγίῳ σου μυστηρίῳ, εἰς ἁφῆσιν  
ἀμαρτιῶν καὶ εἰς ζωὴν αἰώνιον σὺ γὰρ προσ-  
κυνητὸς καὶ δεδοξασμένος ὑπάρχεις ὁ Θεὸς  
ἡμῶν, καὶ ὁ μονογενὴς σου υἱός, καὶ τὸ πνεῦμά  
σου τὸ ἅγιον, νῦν καὶ αἰεὶ.

Pop. Ἀμὲν.

\* Though this Prayer be not mentioned by St. Cyril,  
yet it is not to be thought that it was then wanting  
in this Liturgy. See Bingham Orig. Eccles. B. xv. c. 3.  
§. 29.

\* Why I have left out καὶ τὰ πνεύματα, and Spirits  
—see above, p. 43, in the Note on Lit. Mar.

St. Cyril in Catech.  
Myft. V.The Clementine  
Liturgy.Part of the Liturgies of St. Mark,  
St. Chrysostom and St. Basil.

Πάτερ ἡμῶν ὁ ἐν  
πῆς ἕρανους — ἀγί-  
αοθήτω τὸ ὄνομά σε·  
— ἐλθέτω ἡ βασι-  
λεία σε· — ἡγηθήτω  
τὸ θέλημά σε ὡς ἐν  
ἕρανῳ καὶ ἐπὶ τῇ γῆς·  
— τὸ ἄρρον ἡμῶν τὸ  
ἐπιτίσιον δός. ἡμῖν σή-  
μερον· — καὶ ἄφες ἡμῖν  
τὰ ὀφειλήματά ἡμῶν,  
ὡς καὶ ἡμεῖς ἀφίεμεν  
τοῖς ὀφειλάταις ἡμῶν·  
— καὶ μὴ εἰσενέγκης  
ἡμᾶς εἰς πειρασμόν·  
— ἀλλὰ ῥῦσαι ἡμᾶς  
ἀπὸ τῆς πονηρίας·. —  
'Αμήν.

\* Κύριε, O Lord, is  
added here in St. Cyril.

\* It plainly appears  
that the Doxology to the  
Lord's Prayer was not at  
this Time even in the Lit.  
of the Church of Jerusa-  
lem, for St. Cyril after  
this last Petition immedi-  
ately adds, εἴτα μετὰ πλε-  
ρῶν τῆς εὐχῆς λέγει· Ἀ-  
μήν· Then when the Prayer  
is ended, thou sayest Amen.

## \* \* Sacerdos.

Ὁ Θεὸς ὁ μέγας καὶ  
μεγαλάνυμνος, ὁ μέ-  
γας τῇ βαλῇ, καὶ κρα-  
ταὺς τοῖς ἐξοῖς, ὁ  
Θεὸς καὶ πατὴρ τῶ ἀγίου  
παιδὸς σε Ἰησοῦ τῷ  
σῳτήρι ἡμῶν, ἐπί-  
βλεψον ἐφ' ἡμᾶς, καὶ  
ἐπὶ ποίμνιόν σε τῶ π,  
ὁ δι' αὐτοῦ ἐξελέξω εἰς  
δόξαν τῆς ὀνόματός σε,  
καὶ αἰδίαςας ἡμῶν τὸ  
σῶμα καὶ τὴν ψυχὴν,  
καθαρίσωσον καθαρὰς  
ἡγουμένους ἀπὸ παντὸς  
μολυσμῆ σαρκὸς καὶ  
πνεύματος τυχεῖν τῶ  
προκειμένων ἀγα-  
θῶν, καὶ μηδένα ἡμῶν  
ἀνάξιον κλήνης, ἀλλὰ  
βοηθὸς ἡμῶν ἡμεῖς ἀν-  
τιλήπιοι, ὑπερασ-  
πιστής, διὰ τῶ Χριστοῦ  
σε, μετ' ἧ σοὶ δόξα,  
τιμὴ, αἶνός, [δοξο-  
λογία,] εὐχαριστία,  
καὶ τῶ ἀγίῳ πνεύματι,  
εἰς τὰς αἰῶνας.

## Pop. 'Αμήν.

\* \* Note, The Lord's  
Prayer is wanting here in  
this Lit. but all the  
others have it.

## † Lit. Mar. Sacerd. Εἰρήνῃ πάντων.

Diac. Τὰς κεφαλὰς ὑμῶν τῶ Ἰησοῦ [l. Κυ-  
ρίῳ] κλίνει. Pop. Συ [l. σοὶ] Κύριε.  
Sacerd. Δέσποτα Κύριε ὁ Θεὸς ὁ παντοκρά-  
τωρ, — σοὶ ἐκκλινάμεν τὸ αὐχένα τῶ ψυχῶν καὶ  
τῶ σωμάτων ἡμῶν, — καὶ δεόμεθα σε, τὰς  
σκοτεινοὺς τῶ ἁμαρτίας ἐφίδως ἐκ τῶ ἡμῶν  
διανοίας ἀπέλασον, καὶ τῶ τῶ ἀγίῳ σε [add,  
Πνεύματι] θεοείδωσον αὐταῖς τὸ ἡμέτερον  
νῦν καθαφαίδρυον, ἕπως τῇ γνώσει σε πλη-  
θυσίμενοι, ἀξίως μετὰ σοὶ τῶ προκειμέ-  
νων [ἡμῖν] ἀγαθῶν τῶ ἀχρεΐας σώματι,  
καὶ τῶ τιμῆς αἵματι τῶ μονογενῆς σε υἱοῦ, τῶ  
Κυρίου καὶ Θεοῦ καὶ σῳτήρι ἡμῶν Ἰησοῦ Χριστοῦ,  
συγχαρῶν ἡμῖν πάντων εἶδος ἀμαρτιῶν, διὰ τὸ  
πολλὴν καὶ ἀνεξέχνησόν σε ἀγαθότητα, χά-  
ρις, καὶ οἰκτιρμοὺς, καὶ φιλανθρωπία τῶ μο-  
νογενῆς σε υἱοῦ, δι' ἧ, καὶ μετ' ἧ σοὶ ἡ δόξα,  
καὶ τὸ κράτος σὺ τῶ παναγίῳ, καὶ ἀγαθῶ,  
καὶ ζωοποιῶ πνεύματι.

## Lit. Chrys. Sacerd. Εἰρήνῃ πάντων.

Pop. Καὶ μετ' ἧ τῶ πνεύματός σε. Diacon.  
Τὰς κεφαλὰς ὑμῶν τῶ Κυρίῳ κλινάτε.  
Pop. Σοὶ Κύριε. Sacerd. Εὐχαριστοῦμέν σοι,  
Βασιλεῦ ἀόρατε, ὁ τῇ ἀμετρήτῃ σε δυνάμει  
τὰ πάντα δημιουργήσας, καὶ τῶ πλήθει τῶ  
ἐλέος σε ἐκ οὐρανῶν εἰς τὸ εἶναι παραγαγὼν  
τὰ σύμπαντα, αὐτὸς, δεσπότης, ὑπακούειν ἐπι-  
δε ἐπὶ τὰς ὑποκεκλιότας σοὶ τὰς αὐτῶν,  
κεφαλὰς, ἧ γὰρ ἐκκλιναν σαρκὶ καὶ αἵματι,  
ἀλλὰ σοὶ τῶ φοβερῶ θεῷ. σὺ ἔν δεσποτῇ, τὰ

The present Liturgy of St. James.

People.

Our Father, &c.

*The Priest bowing himself says,* And lead us not into Temptation, O Lord, thou Lord of Hosts, who knowest our Weakness, but deliver us from the evil One, and his Works, his Insults and Contrivances, for the Sake of thy holy Name, by which we, though mean and unworthy, are called; for thine is the Kingdom, and the Power, and the Glory, Father, Son, and holy Ghost, now and for ever. *Peop. Amen.*

Priest.

Peace be with you all.

People.

And with thy Spirit.

Deacon.

Let us bow down our Heads unto the Lord.

\* *Peop. To thee, O Lord."*

Priest.

We thy Servants, O Lord, bow down our Necks to thee, <sup>b</sup> before thy holy Altar," in Expectation of thy rich Mercies: Send down upon us, O Lord, thine abundant Grace and Benediction; and sanctify our Souls and Bodies, and Spirits, that we may be made worthy to be Communicants and Partakers of thy holy Mysteries, for the Remission of our Sins, and for Life everlasting. The Exclamation. For to thee, our God, belongs Adoration and Glory, and to thy only begotten Son, and to thy most holy Spirit now and for ever.

*Peop. Amen.*

The ancient Liturgy of the Church of Jerusalem.

Our Father who art in Heaven, hallowed be thy Name. Thy Kingdom come. Thy will be done on Earth, as it is in Heaven. Give us this Day our daily Bread. And forgive us our Trespases, as we forgive them that trespass against us. And lead us not into Temptation: But deliver us from evil. *Amen.*

Priest.

+ Peace be with you all.

People.

And with thy Spirit.

Deacon.

Let us bow down our Heads unto the Lord.

*Peop. To thee, O Lord.*

Priest.

\* We thy Servants, O Lord, bow down our Necks to thee, before thy holy Altar, in Expectation of thy rich Mercies: Send down upon us, O Lord, thine abundant Grace and Benediction; and sanctify our Souls and Bodies \*, that we may be made worthy to be Communicants and Partakers of thy holy Mysteries, for the Remission of our Sins, and for Life everlasting. For to thee, our God, belongs Adoration and Glory, and to thy only begotten Son, and holy Spirit now and for ever. *Peop. Amen.*

St. Cyril in Catech.  
Myft. V.

Our Father who art in Heaven.—Hallowed be thy Name.—Thy Kingdom come.—Thy will be done on Earth, as it is in Heaven.—Give us this Day our daily Bread.—And forgive us our Trespaffes, as we forgive them that trespass against us.—And lead us not into Temptation \*. —But deliver us from evil. \* —Amen.

The Clementine  
Liturgy.

\* \* Priest.

O God who art great, great in Name, great in Counsel, and mighty in Works; the God and Father of thy holy Son Jesus our Saviour; look upon us, and upon this thy Flock, which thou hast chosen through him to the glory of thy Name; sanctify our Bodies and Souls, and vouchsafe that we being made pure from all Filthiness of Flesh and Spirit, may obtain the good Things now lying on thy Altar, and judge none of us unworthy, but be thou our Helper, Supporter, and Protector, through thy Christ; with whom to Thee be Glory, Honour, Praise, [Doxology] and Thanksgiving, and to the holy Ghost, for ever.

Peop. Amen.

Part of the Liturgies of St. Mark,  
St. Chrysostom, and St. Basil.

† *Lit. Mar. Priest.* Peace be with you all. *Deac.* Bow down your Heads to Jesus [r. the Lord] *Peop.* Thou [r. To thee] O Lord. *Priest.* O Lord God Almighty,—to thee we bow down our Neck both in Soul and Body,—and we beseech thee, drive away from our Thoughts all the dark Attacks of Sin, and make glad our Minds with the divine Light of thy holy [add, Spirit,] that being filled with the Knowledge of thee, we may worthily partake of the good Things lying before [us], even the spotless Body, and precious Blood of thy only begotten Son, our Lord, and God, and Saviour Jesus Christ; thou of thy manifold and unsearchable Goodness forgiving us all our Sins of whatever kind; through the Grace and Mercies, and Loving-kindness of thy only begotten Son, through whom and with whom to Thee be Glory and Power, together with the most holy, and good, and life-giving Spirit.

*Lit. Chryf. Priest.* Peace be with you all. *Peop.* And with thy Spirit. *Deac.* Bow down your Heads to the Lord. *Peop.* To thee, O Lord. *Priest.* We give Thanks to thee, O invisible King, who madest all Things by thy infinite Power, and of thy rich Mercies didst from nothing produce them all into Being; Do thou, O Lord, look down from Heaven upon those who have bowed down their Heads to thee, for they have not bowed down to Flesh and Blood, but to Thee, the dreadful

The present Liturgy of St. James.

The ancient Liturgy of the Church  
of Jerusalem.

Sacerd. exclamat.

Καὶ ἴσται Ἡ χάρις καὶ τὰ ἰλάτη τῆς ἀγίας, καὶ ἰμου-  
σίω, καὶ ἀκρίτου, καὶ προσκυνητῆς τριάδος μὲν πάντων  
ἡμῶν."

Pop.

Καὶ μὲν τῷ πνεύματι σου.

Diacon.

Μετὰ φόβου θεοῦ πρόσχωμεν.

Sacerd. attollens doctum apud se dicit,

"Αἶμα δὲ ἐν ἀγίοις ἀναπαυόμενος Κύριε, ἀγιάσου ἡμᾶς τῷ  
λόγῳ τῆς σῆς χάριτος, καὶ τῇ ἐπιφοίτησει τοῦ πνεύματος σου  
ἐν ἡμῶν. σὺ γὰρ εἰπας, δέσποτα, αἱ τοὶ ἴσασθε, ὅτι

† 1. ὁμῶν, γον.

Sacerd.

† Ἡ χάρις μὲν πάντων ὑμῶν.

Pop.

Καὶ μὲν τῷ πνεύματι σου.

Diacon.

Μετὰ φόβου θεοῦ πρόσχωμεν.

Sacerd.

Τὰ ἅγια πᾶσι ἀγίοις.

Pop.

Εἰς ἅγιος, εἰς Κύριον Ἰησοῦν Χριστόν,  
εἰς δόξαν Θεοῦ Πατρὸς, ὃ ἡ δόξα εἰς τὰς  
αἰῶνας.

† 2 Tim. iv. 22. Philom. † 25.

St. Cyril in Catech.  
Myft. V.

The Clementine  
Liturgy.

Part of the Liturgies of St. Mark,  
St. Chrysostom and St. Basil.

προκείμενα πᾶσιν ἡμῖν εἰς ἀγαθὸν ἐξομάλι-  
σον καὶ τὴν ἐκάστη ἰδίαν χρεῖαν, — χάριτι, καὶ  
οἰκτιρμοῖς, καὶ φιλανθρωπία τῇ μονογενοῦς σου  
υἱῷ, μετὰ τὸ εὐλογεῖς εἶ, σὺ τῷ παναγίῳ, καὶ  
ἀγαθῷ καὶ ζωοποιῷ σου πνεύματι, νυνὶ καὶ  
ἀεὶ, καὶ εἰς τὰς αἰῶνας τῶν αἰώνων. Pop.  
'Αμὲν.

Lit. Bas. Sacerd. Εἰρμή πᾶσιν. Diacon.  
Τὰς κεφαλὰς ἡμῶν τῷ Κυρίῳ κλίνει.  
Sacerd. Δέσποτα Κύριε, ὁ πατήρ τῶν οἰκτιρ-  
μῶν, καὶ θεὸς πάσης παρακλήσεως, τὰς  
ὑποκεκλικότας σοι τὰς ἑαυτῶν κεφαλὰς εὐ-  
λόγησον, ἀγίασον, φράξῃς, ἐνδυναμώσον,  
ἐχυρώσον, ἀπὸ παντὸς ἔργου πονηροῦ ἀπό-  
στησον, παντὶ τῷ ἔργῳ ἀγαθῷ σὺνίστηναι καὶ  
καταξίωσον ἀκατακρίτως μετασχεῖν τῶν  
ἀχράντων σου τέτων καὶ ζωοποιῶν μυστηρίων,  
εἰς ἁφισιν ἀμαρτιῶν, [add, καὶ] εἰς πνεύ-  
ματι ἁγίῳ κοινωνίαν, χάριτι, καὶ, &c. as  
in Lit. Chrys.

Μετὰ ταῦτα λέγει ὁ  
ἱερεὺς  
Τὰ ἅγια πῶς ἀ-  
γίοις.  
Εἴτα ὑμῖς λέγετε, Εἴς  
ἅγιος, εἴς Κύριον  
Ἰησοῦν Χριστόν.—

Diacon.  
Πρόχωμεν.  
Sacerd.  
Τὰ ἅγια τοῖς  
ἀγίοις.  
Pop.  
Εἴς ἅγιον, εἴς Κύ-  
ριον [ἄς de ms. v.]  
Ἰησοῦν Χριστόν, εἰς  
δόξαν Θεοῦ πατρὸς,  
εὐλογεῖς εἰς τὰς αἰῶ-  
νας. Ἀμὲν.

Lit. Mar. Sacerd. Εἰρμή πᾶσιν.  
Diac. Μετὰ φόβῳ Θεοῦ [add, πρόσχω-  
μεν.]  
Sacerd. Τὰ ἅγια τοῖς ἀγίοις.  
Pop. Εἴς πατέρα ἁγίον, εἴς υἱόν ἁγίον,  
[ἐν πνεύματι ἁγίῳ,] εἰς ἐνότητά πνεύματος  
ἁγίου. Ἀμὲν.

Lit. Chrys. Diacon. Πρόχωμεν.  
Sacerd. Τὰ ἅγια πῶς ἀγίοις.  
Pop. Εἴς ἅγιον, εἴς Κύριον Ἰησοῦν Χρι-  
στόν, εἰς δόξαν Θεοῦ πατρὸς. Ἀμὲν.

The present Liturgy of St. James.

The ancient Liturgy of the Church  
of Jerusalem.

The Priest says with a loud Voice,

And the Grace and Mercies of the holy and con-  
substantial, and uncreated, and adorable Trinity,  
be with ' us' all.

People.

And with thy Spirit.

Deacon.

Let us attend in the Fear of God.

The Priest lifting up the Gifts, says by himself,  
O holy Lord, who reatest in holy Places, sanctify  
us by the Word of thy Grace, and by the Descent of  
thy most holy Spirit, for thou, O Lord, hast said, ye  
shall be holy, for I am holy. O Lord our God, the

Priest.

Grace be with you all.

People.

And with thy Spirit.

Deacon.

Let us attend in the Fear of God.

Priest.

Holy Things for holy Persons.

People.

There is one Holy, one Lord Jesus  
Christ, to the Glory of God the Father,  
to whom be Glory for ever.

St. Cyril in Catech.  
Myft. V.

The Clementine  
Liturgy.

Part of the Liturgies of St. Mark,  
St. Chrysoftom and St. Bafil.

God. Difpenfe therefore, O Lord, thefe good Things lying before thee to all of us for good, according to the feveral Neceffities of every one, through the Grace, and Mercies, and Loving-kindnefs of thy only begotten Son, with whom Thou art bleffed, together with thy moft holy and good, and life-giving Spirit, now and ever, World without end.

*Lit. Baf. Prieft.* Peace be with you all. *Deac.* Bow down your Heads to the Lord. *Prieft.* O Lord, the Father of Mercies, and God of all Comfort, blefs thofe who bow down their Heads to Thee; faniify, keep, ftrengthen, and fortify them; deliver them from every evil Work, and fit them for every good one, and vouchsafe them without blame, to partake of thefe thy immaculate and life-giving Myfteries, for the Remiffion of their Sins, [add, and] the Communion of the holy Spirit, through the Grace, and, &c.—

*Lit. Mar. Prieft.* Peace be with you all.

*Deac.* In the Fear of God [add, let us attend].

*Prieft.* Holy Things for holy Perfons.

*Peop.* There is one holy Father, one holy Son, [one holy Ghof], in the Unity of the holy Spirit. Amen.

*Lit. Chryf. Deac.* Let us attend.

*Prieft.* Holy Things for holy Perfons.

*Peop.* There is one Holy, one Lord Jesus Chrift, to the Glory of God the Father. Amen.

After this the Prieft fays,  
Holy Things for  
holy Perfons.

Then ye fay,  
There is one  
Holy, one Lord  
Jesus Chrift.—

Deacon.

Let us attend.

Prieft.

Holy Things for  
holy Perfons.

People.

There is one  
Holy, one Lord  
[one — ] Jesus  
Chrift, to the Glory  
of God the Father,  
bleffed for ever.  
Amen.



## The present Liturgy of St. James.

## The ancient Liturgy of the Church of Jerusalem.

ἐγὼ ἁγίος εἰμι. Κύριε ὁ Θεὸς ἡμῶν, ἀκατάληπτε διὰ  
λόγι, τῷ πατρὶ καὶ τῷ ἁγίῳ πνεύματι ἑνωμένοι, συναϊδῶν,  
καὶ ἀχώριτοι, ἐκδοξάσαι τὸν ἀπέραντον ὕμνον ἐν ταῖς αἰῶναις καὶ  
ἀσπαιμακτοῖς σου θυσίαις, σὺν τοῖς χερουβὶμ καὶ σεραφὶμ, καὶ παρ' ἡμῶν τῷ ἀμαβλωβὸς βοῦντος καὶ λέγοντος. Exclamatio.

Τὰ ἅγια τοῖς ἁγίοις.

Pop.

Εἰς ἁγίον, εἰς Κύριον Ἰησοῦν Χριστόν, εἰς δόξαν τοῦ πατρὸς, ᾧ ἡ δόξα εἰς τὰς αἰῶ-  
νες τῶν αἰώνων.

Diacon. † 3. Ὑπὲρ ἀφίσεως τῶν ἁμαρτιῶν ἡμῶν, καὶ ἰλασμοῦ τῶν ψυχῶν ἡμῶν, καὶ ὕψους  
ψυχῆς θλιβομένης τε καὶ καλαπονεμένης, ἐλέος καὶ βοήθειας τοῦ ἐπιδομένου καὶ  
ἐπιστηφέντος τῶν πεπλανημένων ἰάσεως τῶν ἀσθενούντων ἀναρρύσεως τῶν αἰχμαλώτων ἀναπαύ-  
σεως τῶν περικεκοιμημένων πατέρων τε καὶ ἀδελφῶν ἡμῶν Πάντες ἐκτενῶς ἑπαινεῖτε, Κύριε  
ἐλέησον.

Pop.

Κύριε ἐλέησον, duodeties.

Deinde Sacerdos frangit Panem, dimidiumque dektra, sinistra vero dimidium tenet, & quod tenet manu  
dextra immergit in Calicem, dicens,

Ἐν τῷ τῷ παναγίῳ σῶματι καὶ τῷ τιμίῳ αἵματι τοῦ Κυρίου καὶ Θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ.

Et signat quod tenet manu sinistra: deinde hoc signato alterum dimidium signat, ac statim incipit dividere,  
& ante omnia distribuere in singulos Calices partem unam dicens,

Ἡμεῖς καὶ ἁγιάσαι καὶ καταλείπειν εἰς τὸ ἕνμα τῷ Πατρὶ, καὶ τῷ Υἱῷ, καὶ τῷ ἁγίῳ Πνεύματι, τῷ καὶ αἰῶνι.

Et cum signat Panem dicit,

Ἰδοὺ ὁ ἁμὸς τοῦ Θεοῦ, ὁ υἱὸς τοῦ πατρὸς, ὁ αἰώνι τῇ ἀμαρτίᾳ τοῦ κόσμου, σφαλισθεὶς ὑπὲρ τῆς τοῦ κόσμου ζωῆς καὶ  
σωτηρίας.

Et cum distribuit unam partem in singulos Calices dicit,

Μερίς ἁγία Χριστοῦ, πλάτης χάριτος καὶ ἀληθείας, πατὴρ καὶ ἁγίῳ πνεύματι, ᾧ ἡ δόξα, καὶ τὸ κράτος, εἰς τὰς αἰῶ-  
νας τῶν αἰώνων.

Deinde incipit dividere in partes & dicere, Κύριον  
ποιμαίνει με, καὶ ὁδὸν με ὑπερέσται, εἰς τόποις χάριτος, &  
reliqua Pf. xxii. Deinde,

Εὐλογήσω τὸν Κύριον ἐν παντὶ καιρῷ  
& reliqua (Psalm. xxxiii.)

Deinde, Ὑψώσω σε ὁ Θεός μου ὁ βασιλεὺς, & reliqua  
(Psalm. cxliv.) \*

Deinde, Αἰνεῖτε τὸν κύριον πάντα τὰ ἔθνη, & re-  
liqua (Psalm. cxvi.)

Diacon. Κύριε ἐυλόγησον. Sacerd. Ὁ Κύριος ἐυλο-  
γήσιν καὶ ἀκατάληπτος ἡμᾶς διαισθησὶν ἐπὶ τῇ μελλούσῃ  
τοῦ ἀρχαίνοντος αὐτῷ δουρῶν, οὐ καὶ αἰῶνι, καὶ εἰς τὰς αἰῶνας.  
Et postquam absolvérant, dicit Diacon. Κύριε ἐυλόγη-

† See this at Fig. 3. p. 66. Col. 2.

\* This Psalm is mentioned by St. Chrysostom as sung  
at this time.

Cantores.

Εὐλογήσω τὸν Κύριον ἐν παντὶ καιρῷ  
— Γεύσασθε καὶ ἴδετε ὅτι χρηστὸς ὁ Κύριος †.

\* That this whole Psalm psalmi. (in the Greek) was  
sung appears from Lit. Clem. though St. Cyril mentions  
only v. 9. as being more peculiarly applicable, and on  
account of which chiefly this Psalm was used. See  
Cl. Al. Str. 5. p. 685.

† While this Psalm was a singing the holy Sacra-  
ment was distributed to the People, and at the giving  
the Bread to every one was said,

Σῶμα τοῦ Χριστοῦ The Body of Christ.

Resp. Ἀμήν. Ans. Amen.

And at giving the Cup,

Αἷμα τοῦ Χριστοῦ The Blood of Christ.

Resp. Ἀμήν. Ans. Amen.

See the Note on St. Cyril, p. 83.

St. Cyril in Catech.  
Myst. V.

The Clementine  
Liturgy.

Part of the Liturgies of St. Mark,  
St. Chrysostom and St. Basil.

Δόξα ἐν ὑψίστοις  
Θεῷ, καὶ ἐπὶ γῆς εὐ-  
αγγελίῃ, ἐν ἀνθρώποις  
εὐδοκίᾳ· Ὡσαννὰ τῷ  
υἱῷ Δαβὶδ· εὐλογῇ-  
μένῳ ὁ ἐρχόμενος  
ἐν ὀνόματι Κυρίου,  
Θεὸς Κύριος καὶ ἐπι-  
φάνη ἡμῖν· Ὡσαννὰ  
ἐν τοῖς ὑψίστοις.

Lit. Bas. \* Diacon." Πρόχωμεν.

Sacerd. Τὰ ἅγια τοῖς ἁγίοις.

\* Pop. Εἰς ἅγιον, εἰς Κύριον Ἰησοῦν  
Χριστόν, εἰς δόξαν Θεῷ πατρί.

\* Vid. Var. Lect. ap. Gear. p. 178.

Μιὰ ταῦτα ἀπάντη τῷ  
ψάλλοι· μιὰ μέλις Θεῷ  
προσκύπτει ὑμᾶς εἰς τὴν  
κοινωνίαν τῶν ἁγίων μυστη-  
ρίων, καὶ λέγει· Γεύσασθε  
καὶ ἴδετε, ὅτι Χρι-  
στὸς ὁ Κύριος— Προ-  
σιὼν ὅν, —δίχου τὸ Σῶμα  
τῷ Χριστῷ, \* ἐπιλέγων

\* Since St. Cyril here  
directs them to answer  
Ἀμήν, Amen, both at re-  
ceiving the Bread and  
Cup, he plainly suppos-  
eth the Words Σῶμα τῷ  
Χριστῷ,

Μιὰ τὸ μέλι λαμβά-  
νεται ὁ Ἐπίσκοπος, ἔπειτα  
οἱ Πρεσβύτεροι, καὶ οἱ Διά-  
κονοι, —καὶ τότε πᾶς ὁ λαὸς  
κατὰ τάξιν, μιὰ αἰδὺς καὶ  
εὐλαλείας, ἀντιπροσέχον.  
Καὶ ὁ μὲν Ἐπίσκοπος δι-  
δόντων τὴν προσφοράν, λέγων·  
Σῶμα Χριστοῦ. καὶ ὁ  
διχόμενος· λεγόντων· Ἀ-  
μήν. ὁ δὲ διάκονος κα-  
τεχόντων τὸ σῶμα, καὶ ἐπι-  
διδόντων· λεγόντων· Αἷμα Χρι-  
στοῦ, πωθήμενον ζωῆς.  
καὶ ὁ πίνων· λεγόντων· Ἀμήν.

Lit. Mar. Et cum Communionem  
dat—dicit Σῶμα ἁγίου.

Et ad Calicem dicit Αἷμα τίμιον τῷ  
Κυρίῳ καὶ Θεῷ καὶ σωτήριον ἡμῶν.

The present Liturgy of St. James.

The ancient Liturgy of the Church  
of Jerusalem.

incomprehensible Logos of God, who art consubstantial and co-eternal with the Father and the holy Spirit, and inseparable from them, accept the immortal Hymn, in thy holy and unbloody Sacrifices, from me a Sinner, together with the Cherubim and Seraphim, crying aloud, and saying, *The Exclamation.*

Holy Things for holy Persons.

People.

There is one Holy, one Lord Jesus Christ, to the Glory of God the Father, to whom be glory for ever and ever.

Deacon. \* 3. For the Remission of our Sins, and the Propitiation of our Souls. And For every Soul that is in Affliction or Calamity, and stands in need of the Mercy and Help of God; and for the Conversion of those that are in Error; for Health to the Sick; for Deliyerance to the Captives; and for Rest to our Fathers and Brethren who have gone before us. Let us all earnestly say, Lord have Mercy.

People.

Lord have Mercy, twelve times.

*Then the Priest breaks the Bread, and holding one half in his right Hand, and the other in his left, he dips that which he holds in his right Hand into the Cup, saying,*

The Union of the most holy Body, and precious Blood of our Lord, and God, and Saviour Jesus Christ.

*Then he signs that which he holds in his left Hand, and after signing it, he signs the other half, and immediately begins to break, and to distribute one Part into each Cup, saying,*

The Union is made, and sanctified, and perfected in the Name of the Father, and of the Son, and of the holy Ghost, now and ever.

*And when he signs the Bread he says,*

Behold the Lamb of God, the Son of the Father, who taketh away the Sin of the World, slain for the Life and Salvation of the World.

*And when he distributes one Part into each Cup, he says,*

A holy Portion of Christ, full of Grace and Truth, of the Father, and of the holy Ghost, to whom be Glory, and Power, for ever and ever.

*Then he begins to divide it into Parts, and say, The Lord is my Shepherd, therefore can I lack nothing: He shall feed me in a green Pasture, and the rest of the Psal. (xxiii. al. xxiii.) Then,*

I will always give Thanks unto the Lord, *and the rest* (of Psal. xxxiii. al. xxxiv.)

*Then, I will magnify thee, O God, my King, and the rest* (of Psal. cxlv. al. cxlv †.)

*Then, O praise the Lord all ye Heathen, and the rest* (of Psal. cxvi. al. cxvii.)

Deacon. Sir, bless us. Priest. The Lord shall bless us, and preserve us without Condemnation in the Participation of his immaculate Gifts, now and ever, World without end. *And when it is finished the*

The Singers.

I will always give Thanks unto the Lord—\*.

O taste and see how gracious the Lord is †.

St. Cyril in Catech.  
Myft. V.

The Clementine  
Liturgy.

Part of the Liturgies of St. Mark,  
St. Chrysoftom and St. Basil.

Glory be to  
God in the high-  
est, and on Earth  
Peace, Good-will  
towards Men. Ho-  
fanna to the Son  
of David: Blessed  
be he that cometh  
in the Name of  
the Lord, the Lord  
is God, and hath  
appeared unto us.  
Hofanna in the  
highest.

*Lit. Bas. \* Deac.* Let us attend.  
*Priest.* Holy Things for holy Persons.  
*\* Peop.* There is one Holy, one  
Lord Jesus Christ, to the Glory of God  
the Father."

After this you hear  
the Singer exhorting you  
with divine Melody to  
the Communion of the  
holy Myfteries, and say-  
ing, O taste and fee  
how gracious the  
Lord is — Drawing  
near therefore, — receive  
the Body of Christ,  
\* answering Amen —

*Χειρῶν, The Body of Christ,*  
to be said at giving the  
one, and *Αἵμα τῷ Χειρῶν*  
The

After this let the Bishop  
receive, then the Presby-  
ters, and the Deacons, —  
and then all the People in  
order, with Fear and Re-  
verence, without Tumult.  
And let the Bishop give  
the Oblation, saying,  
the Body of Christ.  
And let him that receives,  
say, Amen. And let  
the Deacon hold the Cup,  
and when he gives it,  
say, the Blood of  
Christ, the Cup of  
Life. And let him

*Lit. Mar.* And when he gives the  
Communion — he says, The holy  
Body. And at the Cup, he says, The  
precious Blood of our Lord, and God,  
and Saviour.

6. Deinde, ἑσποσθε καὶ ἴδτε ὅτι χρηστὸς ὁ Κύριος, ὁ  
 ὁ καὶ ἀγαπᾷ μὲν, καὶ ἀφισιν ἀμαρτιῶν καὶ ζῶν τὸν  
 Χριστὸν ψάλλωμεν.

Γεύσαθε καὶ ἴδτε ὅτι χρηστὸς ὁ Κύριος.

Sacerdos orationem dicit ante Communionem, Κύριε ὁ Θεὸς ἡμῶν ὁ ἡγούμενος ἄγγελος, ἡ ζωὴ τῶ πατρός, ἡ μαρτυρία εἰς τὸν οὐρανόν, καὶ ἐνὶ πνεύματι σου, καὶ ἐν ἡμῖν ἀξιὸς μεταλαβεῖν τῶν ἀχράντων σε μυστηρίων, ἀλλ' ὡς εὐσπλαγχνὸς Θεὸς ἀξιῶσθαι με τῇ χάριστι σου ἀκατακρίτως μετασχηεῖν τὴν ἁγίαν σῶμα σου καὶ τὴν τιμίαν ἀχραντίνην εἰς ἄφισιν ἀμαρτιῶν καὶ εἰς ζωὴν αἰώνιον. Deinde impertit Clero. Cum autem attollunt Diáconoi Diáscum & Calicem ad impertiendum Populo, Diaconus ait, tollens primum Discum, Κύριε εὐλόγησον. Sacerdos rēspōdet, Δόξα τῇ Θεῷ Πατρί αἰνάσασθαι καὶ αἰνάζοις πάντας ἡμᾶς. Diaconus ait, Ὑψώθητι ἐπὶ τὴν οὐρανὸν ὁ Θεός, καὶ ἐπὶ πᾶσαι τὴν γῆν ἡ δόξα σου, καὶ ἡ βασιλεία σου διαμάνει εἰς τὴν αἰῶνα τῶν αἰώνων. Et cum Diaconus depositurus est in Mensulam, ait Sacerdos. Εὐλογητὸν τὸ ὄνομα Κυρίου τοῦ Θεοῦ ἡμῶν, εἰς τὰς αἰῶνας. Diacon. Ἡμεῖς ὁμολογοῦμεν καὶ πρίναις καὶ ὀπίσθεν προσίδμεν. Pop. Εὐλογημένον ὁ ἐρχόμενον ἐν ὀνόματι Κυρίου. Et rursum, cum attollit Diáconus de Mensula, ait, Κύριε εὐλόγησον. Sacerd. Σῶσον ὁ Θεός τὸν λαόν σου, καὶ εὐλόγησον τὴν αληθινότητα σου. Sacerd. rursum, Δόξα τῇ Θεῷ ἡμῶν τῷ αἰνάζοις πάντας ἡμᾶς. Et cum deponit Calicem super sanctam Mensam, Sacerdos ait, Εἰη τὸ ὄνομα Κυρίου εὐλογημένον εἰς τὴν αἰῶνα τῶν αἰώνων.

**Diaconi & Pop. dicunt, Πλήρωσον τὸ τέμα ἡμῶν**  
**αἰνισιάς σου, Κύριε, καὶ χαράς ἔμπλησον τὰ χεῖρά ἡμῶν,**  
**ὥπως ἀνυμνεύωμεν τὴν δόξαν σου, ὅλην τὴν ἡμέραν τὴν**  
**μεγαλοπρεπείαν σου. Et rursus,**

Εὐχαριστῶμέν σοι Χρυσεῖ ὁ Θεὸς ἡμῶν, ὅτι  
ἡξίωσας ἡμᾶς μετὰ τοῦ σώματος καὶ αἵμα-  
τός σου, εἰς ἀφ᾽ ἑσιν ἀμαρτιῶν, καὶ εἰς ζωὴν αἰ-  
ώνιον ἀκατακρίτους ἡμᾶς φύλαξον, δεόμεθα,  
ὡς ἀγαθὸς καὶ φιλόανθρωπος.

† Oratio suffragans ad extremum Vestibulum, Ἐρχο-  
μεν σοι, ὦ πατήρ, τὸν ὅλον-Θεὸν ἐπὶ πάντων τοῖς παρίσχε-  
μας αἰσθούσης, καὶ ἐπὶ τῇ μεταβολῇ τῶν ἐξουσιῶν καὶ ἀρχῶν  
σε μεταγίρειν, [καὶ προσφέρω σοι τὸ θυμίαμα τούτο] διό-  
μενοι, φύλαξον ἡμᾶς ὑπὸ τῇ σκέπῃ τῶν πτερύγων σου, καὶ  
καταξίωσον ἡμᾶς μέχρι τῆς ἐσχάτης ἡμῶν ἀναπαύσεως μετὰ

† That Incense was not in use in the primitive Church is clearly proved by the learned Mr. *Dodwell*. But this Prayer, leaving out that Clause which respects the Incense, and which I have inclosed in Hooks, is a very proper Thanksgiving after the Communion : Though I have rather chosen to insert the other, be-  
cause

‡ Diacon.

Εὐχαριστοῦμεν τῷ Θεῷ ἡμῶν, ὅτι ἡξίω-  
σεν ἡμᾶς μετὰσχεῖν τῇ σῴματι τοῦ καὶ αἰματος  
τῆ Χρυσῆ εἰς ἁφρῆσιν ἀμαρτιῶν, καὶ εἰς ζωὴν  
αἰώνιον καὶ ὅπως ἀκατακρίτως ἡμᾶς φυλάξῃ  
διεθώμεν, ὡς ἀγαθὸς καὶ Φιλάνθρωπος.

‡ Considering the Affinity betwixt this and what is appointed to be said here by the Deacon in *Lit. Clem.* it is most probable that this has been originally in the *Lit.* of the Church of *Jerusalem*; but not as at present in *Lit. Ja.* by way of direct Thanksgiving, but as it is in *Lit. Clem.* by way of Bidding (which is more suitable to the Office of a Deacon) to call upon the People to join mentally with the Bishop in the Thanksgiving immediately to be said by him: I have presumed therefore to alter it into this Form. See also *Lit. Chrys.* and *Bas.*

St. Cyril in Catech.  
Myst. V.

The Clementine  
Liturgy.

Part of the Liturgies of St. Mark,  
St. Chrysostom and St. Basil.

τὸ Ἀμύν.—Εἶτα μέλα  
τὸ κενωθεῖσαι σὲ τῷ σώμα-  
τι τῷ Χριστοῦ, προσέρχου  
ἢ τῷ ποιεῖν τῷ αἵματι  
—Μῖνον τὸ Ἀμύν.

The Blood of Christ, at  
giving the other, to which  
they were thus to answer  
'Amén, Amen, i. e. I be-  
lieve and receive it as  
such. See Lit. Clem.

ψαλμοῦ δὲ λογισθεὶς τρι-  
κοτὸς τρίτου, ἐν τῷ μέλα-  
λαμβάνει πάντας τοὺς λοι-  
πῶν. Καὶ ὅταν πάντες με-  
ταλάβωσι ἢ πῶσαι, λα-  
βόντες οἱ Διάκονοι τὰ πε-  
ρισσεύσαντα, ἐσφιγμένως  
εἰς τὰ παροφεία, ἢ ὁ Δο-  
κάου λογίτω· παρυσμέ-  
ου τῷ ψάλλοντος·

Note, Though the  
Bishop is here directed to  
give the Bread, and the  
Deacon the Cup only ;  
yet Jus. M. Apol. 1. says  
the Deacon distributed  
both the Bread and Cup  
to them that were present,  
and carried them also to  
such as were absent.

Εἶτα ἀναμύνας  
τὸν εὐχλὸν, εὐχα-  
ρίστη τῷ Θεῷ τῷ κα-  
ταξιώσαντι σὲ τῶν  
τηλικύτων μυστηρί-  
ων.

Diacon.

Μεγαλαδόντες τῷ  
τιμῇ σώματι, ἢ  
τῷ τιμῇ αἵματι τῷ  
Χριστοῦ, εὐχαριστή-  
σωμεν τῷ καταξιώ-  
σαι ἡμᾶς μεγαλα-  
δοῦν τῷ ἁγίῳ ὡς τῷ  
μυστηρίῳ ἢ παρα-  
καλίσσωμεν, μὴ εἰς  
κρίμα, ἀλλ' εἰς σω-  
τηρίαν ἡμῖν γυνάξ,  
εἰς ὠφέλειαν ψυχῆς  
ἢ σώματι, εἰς φυ-

† Lit. Chrys. Diacon.—Μεγαλαδοῦντες  
τῷ Θεῷ, ἁγίῳ, ἀχερόντων, ἀθανάτων,  
ἐκπαρανίων, ἢ ζωποιοῦν μυστηρίῳ, ἀξίως  
εὐχαριστήσωμεν τῷ Κυρίῳ.

So also in Lit. Bas.

† Note, Though in both these Liturgies this be  
now put immediately after the Priest's Thanksgiving,  
yet undoubtedly it has been before it, as the Deacon's  
Bidding to it, as it is in Lit. Clem.

## The present Liturgy of St. James.

The ancient Liturgy of the Church  
of Jerusalem.

*Deacon says, Sir, bless us. Priest. The Lord shall* \* \* \* \* \*  
 bless us, and make us worthy with pure Hands to  
 take the live Coal, and put it into the Mouths of the  
 Faithful, for the Purification and Renovation of their Souls and Bodies, now and ever. *Then, O taste and*  
*see how gracious the Lord is, who is broken and not divided, is given to the Faithful and not con-*  
*sumed, for the Remission of Sins, and Life everlasting now and ever, World without end. Deacon. Let us*  
*sing in the Peace of Christ.*

## The Singers.

O taste and see how gracious the Lord is.

*The Priest says this Prayer before the Communion. O Lord our God, the heavenly Bread, the Life of*  
*the World, I have sinned against Heaven, and before thee, and am not worthy to partake of thy immacu-*  
*late Mysteries. But as thou art a merciful God, make me worthy by thy Grace to partake without*  
*Condemnation of thy holy Body and precious Blood, for the Remission of my Sins, and for Life everlasting.*  
*Then he communicates the Clergy. And when the Deacons take the Patens and Chalice to communicate the*  
*People, the Deacon who takes the first Paten, says, Sir, bless us. The Priest answers, Glory be to God who*  
*has sanctified, and does sanctify us all. The Deacon says, Be thou exalted above the Heavens, O God,*  
*and thy Glory above all the Earth, thy Kingdom endureth throughout all Ages. And when the Deacon is*  
*going to place it upon the Side-Table, the Priest says, Blessed be the Name of the Lord our God, for ever.*  
*Deacon. Draw near in the Fear of God, with Faith and Love. Peop. Blessed be he that cometh in the*  
*Name of the Lord. And again when he taketh the Paten from the Side-Table, he says, Sir, bless us.*  
*Priest. O God, save thy People, and bless thine Inheritance. The Priest says again, Glory be to our*  
*God, who has sanctified us all. And when he places the Cup upon the holy Table, the Priest says, Blessed*  
*be the Name of the Lord for ever and ever.*

*The Deacon, and Peop. say, Fill our Mouth with*  
 thy Praise, and our Lips with Joy; that we may sing  
 of thy Glory and Honour all the Day long. And again

We give Thanks to thee, O Christ,  
 our God, that thou hast vouchsafed  
 to make us Partakers of thy Body and  
 Blood, for the Remission of Sins, and  
 for Life everlasting. And we pray  
 unto thee that thou wouldst keep us  
 unblameable, as thou art good and a  
 Lover of Men.

† *The Prayer of Incense,*

We give Thanks to thee, O God, the Saviour of  
 the World, for all the good Things thou hast bestow-  
 ed upon us, and for the Reception of thy holy and  
 immaculate Mysteries; [and we offer to Thee this  
 Incense] beseeching thee to keep us under the Shadow  
 of thy Wings, and vouchsafe us, even to our last  
 Breath to partake of thy holy Mysteries, for the Sanc-

cause of it's Agreement with that which is in *Lit. Syr.*  
 and has been plainly taken from it.

‡ Deacon.

Let us give Thanks to our God,  
 that he hath vouchsafed to make us  
 Partakers of the Body and Blood of  
 Christ for the Remission of Sins, and  
 for Life everlasting. And let us pray  
 unto him that he would keep us un-  
 blameable, as he is good and a Lover  
 of Men.

**St. Cyril in Catech.  
Myft. V.**

Then after you have communicated of the Body of Chrift, draw near to the Cup of his Blood, —faying Amen.—

**The Clementine  
Liturgy.**

that drinks, fay, Amen. And let the *thirty-third* Pfalm be faid while all the reft are receiving. And when all both Men and Women have received, let the Deacons take what remains and carry it into the Veftry. And when the Singer has done, let the Deacon fay,

**Part of the Liturgies of St. Mark,  
St. Chryfoftom and St. Bafil.**

Then waiting for the Prayer, give Thanks to God, who hath vouchsafed you fuch Myfteries.

Deacon.

Having received the precious Body, and the precious Blood of Chrift, let us give Thanks to him who hath vouchsafed us to partake of his holy Myfteries: And let us befeech him, that it may be to us, not for Condemnation, but for Salvation, for the Benefit of our Souls and Bodies, for our Prefervation in

† *Lit. Chryf.* Deac.—Having received the divine, holy, immaculate, immortal, heavenly, and life-giving Myfteries, let us worthily give Thanks to the Lord.

—.



## The present Liturgy of St. James.

The ancient Liturgy of the Church  
of Jerusalem.

χιον τῶν ἁγιασμάτων σου, εἰς ἁγιασμόν ψυχῶν καὶ σωμάτων, εἰς βασιλείας ἔχραιν κληρονομίαν· ὅτι σὺ εἶ ὁ ἁγιασμός ἡμῶν ὁ Θεός, καὶ σὺ τὴν δόξαν, καὶ τὴν εὐχαριστίαν ἀσπίμπομεν, τῷ πατρὶ, καὶ τῷ υἱῷ, καὶ τῷ ἁγίῳ πνεύματι.

Et incipit Diaconus in Vestibulo,

Δόξα σοι, δόξα σοι, δόξα σοι, Χριστὲ βασιλεῦ, μοιχογιὲς λῶς τῷ πατρί, ὅτι καθήξισας ἡμᾶς τὰς ἀμαρτίας καὶ ἀσπίως δούλῳ σου ἐν ἀπολαύσει γινώσκει τῶν ἀχρεάντων σου μυστηρίων, εἰς ἄφισιν ἀμαρτιῶν καὶ εἰς ζῶν αἰώνιον. δόξα σοι.

Et cum Vestibulum transierit Diaconus incipit hunc in modum dicere,

Ἔτι καὶ ἐτι καὶ διὰ παλὸς ἐν εἰρήνῃ τῷ Κυρίῳ διηδῶμεν ὅπως γίνηται ἡμῶν ἡ μετάνοια τῶν ἁγιασμάτων αὐτοῦ, εἰς ἀποτροπὴν παλὸς ποιηρῶν πρᾶγμα, εἰς ἐφόδιον ζωῆς αἰώνιου, εἰς κοινωνίαν καὶ δωρεάν τῷ ἁγίῳ πνεύματι, διηδῶμεν. Sacerdos orat, Τῆς παναγίας, ἀχρεάντων, ὑπερδέξῃ, ὑδασημένης δισποίνης ἡμῶν διδόνου καὶ ἀνταρδίου Μαρίας, καὶ πάντων τῶν ἁγίων τῶν ἀπ' αἰῶνός σοι εὐαρεστησάντων μεμνημένων, ἐαυτοὺς καὶ ἀλλήλους καὶ πᾶσαν τὴν ζῶν ἡμῶν Χριστῷ τῷ Θεῷ παραδύμεθα. Pop. Σοὶ Κύρι.

Sacerd.

† Ὁ Θεός, ὁ διὰ πολλῶν καὶ ἄφατον φιλανθρωπίαν συγκαταβάς τῇ ἀδινείᾳ τῶν δούλων σου, καὶ καθήξισας ἡμᾶς μετὰ ταύτης τῇ ἐκπερανίᾳ τραπέζης, μὴ κατὰ κλίνης ἡμᾶς τὰς ἀμαρτίας ἐπὶ τῇ μετάνοιᾳ τῷ ἀχρεάντων σου μυστηρίων, ἀλλὰ φύλαξον ἡμᾶς, ἀγαθὲ, ἐν ἀίσματι τῷ ἁγίῳ σου πνεύματι, ἵνα ἄγιοι ἡρόδομοι, εὐρωδομὴν μέρῃ καὶ κληρονομίαν μετὰ πάντων τῶν ἁγίων τῶν ἀπ' αἰῶνός σοι εὐαρεστησάντων, ἐν τῷ φωτὶ τῷ προσώπῳ σου, διὰ τῶν οἰκτιρμῶν τῶν μονογυῆς σου υἱῷ, Κυρίῳ καὶ Θεῷ καὶ σωτῆρι ἡμῶν Ἰησοῦ Χριστῷ, μετὰ τῷ εὐλογητῶς εἰς σὺ τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζῶντι σου πνεύματι, ὅτι ἐυλόγηται καὶ

Sacerd.

Ὁ Θεός, ὁ διὰ πολλῶν καὶ ἄφατον φιλανθρωπίαν συγκαταβάς τῇ ἀδινείᾳ τῶν δούλων σου εὐχαριστῶμεν σοὶ ὅτι καθήξισας ἡμᾶς μετὰ ταύτης τῇ ἐκπερανίᾳ τραπέζης· μὴ κατὰ κλίνης ἡμᾶς τὰς ἀμαρτίας ἐπὶ τῇ μετάνοιᾳ τῷ ἀχρεάντων σου μυστηρίων, ἀλλὰ φύλαξον ἡμᾶς, ἀγαθὲ, ἐν ἀίσματι τῷ ἁγίῳ σου πνεύματι, ἵνα ἄγιοι ἡρόδομοι, εὐρωδομὴν μέρῃ καὶ κληρονομίαν μετὰ πάντων τῶν ἁγίων τῶν ἀπ' αἰῶνός σοι εὐαρεστησάντων, διὰ τῶν οἰκτιρμῶν τῶν μονογυῆς σου υἱῷ, Κυρίῳ καὶ Θεῷ καὶ σωτῆρι ἡμῶν Ἰησοῦ Χριστῷ, μετὰ τῷ εὐλογητῶς εἰς σὺ τῷ ἁγίῳ σου πνεύματι, νῦν καὶ ἀεὶ εἰς τὰς αἰῶνας τῶν αἰώνων.

Pop. Ἀμὲν.

† Lit. Syr. Gratias agimus tibi, Deus, & præcipue laudamus te ob immensum & ineffabilem erga homines amorem tuum. O Domine, quos admittere dignatus es ad participationem mensæ tuæ cœlestis, ne damnes ob fuscationem mysteriorum tuorum sanctorum & immaculorum. Verum, O bone, custodi nos in iustitia & sanctitate, ut digni effecti communicatione Spiritus tui sancti, partem, sortem & hereditatem consequamur cum sanctis illis omnibus, qui ex hoc mundo tibi placuerunt: per gratiam, &c. Pop. Amen. We give Thanks to thee, O God, and chiefly praise thee for thy great and inexpressible Love to Men.

\* I have inserted this from Lit. Syr. See also Lit. Mar. Chrys. and Bas. and Lit. Clem.

\* I have put this instead of καὶ καθήξισας, and βαστὸν εὐχαριστῶμεν, from Lit. Clem. See also Lit. Chrys.

St. Cyril in Catech.  
Myſt. V.

The Clementine  
Liturgy.

Part of the Liturgies of St. Mark,  
St. Chryſoſtom and St. Baſil.

λακλὴ εὐσεβείας, εἰς  
ἀφισιν ἀμαρτιῶν, εἰς  
ζωὴν τῶ μέλλουσι  
αἰῶνος.—

Sacerd.

Δέσποτα ὁ Θεὸς ὁ  
παισικράτορ, — ὁ τῷ  
μετ' εὐδότηῃ ἐπι-  
καλυμένων σε ἐπή-  
κο, — εὐχαρισ-  
μέν σοι, ὅτι καθήξι-  
σας ἡμῶς μεγαλα-  
βοῖν τῷ ἁγίῳ σε μυ-  
σηρίων, ἀ παρίχου  
ἡμῶν, εἰς πληροφο-  
ρίαν τῷ καλῶς ἐγνω-  
μένων, εἰς φυλακὴν  
τῷ εὐσεβείας, εἰς ἀφί-  
σιν πλημμελημά-  
των ὅτι τὸ ὄνομα τῷ  
Χριστῷ σε ἐπικέκλη-  
ται ἐφ' ἡμᾶς, καὶ σοι  
προσηκουώμεθα. Ὁ  
χαρίσας ἡμᾶς τῷ

Lit. Mar. Sacerd. Εὐχαριστῶμί

δέσποτα Κύριε, ὁ Θεὸς ἡμῶν, ἐπὶ τῇ μεγα-  
λήσει τῷ ἁγίῳ, ἀχράντων, ἀθανάτων, καὶ  
ἐπερηνίων σε μυστηρίων, ὧν ἔδωκας ἡμῖν ἐπὶ  
εὐεργεσία, καὶ ἀδικασμῶν, καὶ σωτηρίᾳ τῷ ψυχῶν  
καὶ τῷ σωμάτων ἡμῶν, καὶ δεόμεθα καὶ παρα-  
καλῶμεν σε φιλάνθρωπε, ἀγαθὲ, Κύριε,  
χάρισται ἡμῖν τῷ κοινωνίαν τῷ ἁγίῳ σώματι  
καὶ τῷ τιμίῳ αἵματι τῷ μο οὐρανῶν σε ὑπὲρ  
[add. γνῶσθαι] εἰς πίστιν ἀκαταίχιστον, εἰς  
ἀγάπην ἀνυπόκριτον, εἰς πλησμονὴν θε-  
οσεβείας, εἰς ἀποθροπὴν ἐναντίῳ, εἰς περι-  
ποίησιν τῷ ἐρηλῶν σε, εἰς ἐφίδισιν ζωῆς αἰ-  
ωνίης, εἰς ἀπολογίαν ἐπὶ ἐσθλῶν τῷ ἐπὶ τῷ  
φοβερῷ βήματι τῷ Χριστῷ σε, δὲ ἔ, καὶ  
μεθ' ἔ, σοὶ ἡ δόξα καὶ τὸ κράτος, σὺ τῷ  
παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ σε πνεύματι.

Lit Chrys. Εὐχαριστῶμεν σοι δέσποτα φι-  
λάνθρωπε, εὐεργέτα τῷ ψυχῶν ἡμῶν, ἔτι—  
κατήξισας ἡμᾶς τῷ ἐπερηνίων σε, καὶ ἀθα-

## The present Liturgy of St. James.

The ancient Liturgy of the Church  
of Jerusalem.

tification of our Souls and Bodies, and for an Inheritance in the Kingdom of Heaven, for thou, O God, art our Sanctification, and to Thee we return Glory and Thanksgiving, Father, Son and Holy Ghost.

*And the Deacon,*

Glory be to Thee, Glory be to Thee, O Christ our King, the only begotten Logos of the Father, that thou hast vouchsafed us Sinners, thy unworthy Servants, to enjoy thy immaculate Mysteries, for the Remission of Sins, and for Life everlasting. Glory be to Thee.

*And the Deacon,*

Let us again and again, and for ever, pray to the Lord in Peace. Let us pray that the Reception of his holy Mysteries, may be to us, for the averting of every evil Thing, for a Viaticum to eternal Life, for the Communion and Gift of the holy Spirit. *The Priest prays,* Commemorating our most holy, undefiled, superlatively glorious, and blessed Lady, the Mother of God, and Ever-virgin Mary, and all the Saints who have pleased thee from the Beginning of the World; let us commend ourselves, and one another, and our whole Life to Christ our God. *Peop.* To thee, O Lord.

**Priest.**

† O God, who of thy great and inexpressible Love to Man, dost condescend to the Weakness of thy Servants, and hast vouchsafed to make us Partakers of this heavenly Table: Let not the receiving of thy unspotted Mysteries be to the Condemnation of us Sinners, but keep us, good God, in the Sanctification of thy holy Spirit, that being made holy, we may obtain a Part and Inheritance with all thy Saints, who have pleased thee from the Beginning of the World, in the Light of thy Countenance; through the Mercies of thy only-begotten Son, our Lord, and God, and Saviour Jesus Christ, with whom and thy most holy, and good and life-giving Spirit, thou art blessed, for thy most precious

*O Lord, who hast vouchsafed to admit us to be Partakers of thy heavenly Table, let not the receiving of thy holy and unspotted Mysteries be to our Condemnation, but keep us, good God, in Righteousness and Holiness, that being made worthy of the Communication of thy holy Spirit, we may obtain a Part, Lot, and Inheritance, with all those Saints who have pleased thee from the Beginning of this World; through the Grace, &c. Peop. Amen.*

**Priest.**

O God, who of thy great and inexpressible Love to Man, dost condescend to the Weakness of thy Servants; <sup>a</sup> we give Thanks to thee" <sup>b</sup> that thou hast vouchsafed" to make us Partakers of this heavenly Table: Let not the receiving of thy unspotted Mysteries be to the Condemnation of us Sinners, but keep us, good God, in the Sanctification of thy holy Spirit, that being made holy, we may obtain a Part and Inheritance with all thy Saints, who have pleased thee from the Beginning of the World; through the Mercies of thy only-begotten Son, our Lord, and God, and Saviour Jesus Christ, with whom, and thy holy Spirit, thou art blessed, now and for ever, World without end.

**Peop. Amen.**

*St. Cyril* in Catech.  
Myft. V.

The *Clementine*  
Liturgy.

Part of the Liturgies of *St. Mark*,  
*St. Chrysoftom* and *St. Basil*.

Godlinefs, for the  
Remiffion of Sins,  
and for the Life  
of the World to  
come.—

Priest.

O Lord God  
Almighty—who  
hearest thofe who  
call upon thee with  
Uprightnefs—we  
give Thanks to  
thee, that thou  
hast vouchsafed to  
make us Partakers  
of thy holy My-  
fteries, which thou  
hast beftowed up-  
on us, for the full  
Affurance of thofe  
Things which we  
rightly know, for  
our Prefervation in  
Godlinefs, and for  
the Remiffion of  
our Sins; for the  
Name of thy Chrift  
is called upon us,  
and we are joined  
unto Thee. Thou  
that haft separated

*Lit. Mar.* Priest. We give Thanks  
to thee, O Lord our God, that thou  
hast made us Partakers of thy holy, un-  
spotted, immortal, and heavenly Myfte-  
ries, which thou haft beftowed upon us  
for the Benefit, Sanctification, and Salva-  
tion of our Souls and Bodies; and we  
pray and befeech thee, O Lord, who  
art good, and a Lover of Men, to grant  
that the Communion of the holy Body  
and precious Blood of thy only begotten  
Son [add, may be] to us, for Faith that  
fhall not be afhamed, for Love without  
Diffimulation, for the Fulnefs of Piety,  
for the averting of whatever is contrary  
to us, for the keeping of thy Command-  
ments, for a Viaticum to eternal Life,  
and for an acceptable Defence at the  
dreadful Tribunal of thy Chrift; through  
whom, and with whom, to Thee be  
Glory and Power, together with thy moft  
holy, and good, and life-giving Spirit.

*Lit. Chryf.* We give Thanks to thee,  
O Lord, thou Lover of Men, the Be-  
nefactor of our Souls, that—thou haft  
vouchsafed us thy heavenly and im-

## The present Liturgy of St. James.

## The ancient Liturgy of the Church of Jerusalem.

διδύχαται τὸ πᾶντιμον καὶ μεγαλοπρεπὲς δομαί σου, τῶ  
 πατρὶς, καὶ τῷ υἱῷ, καὶ τῷ ἁγίῳ πνεύματι, νῦν καὶ αἰ  
 εἰς τὰς αἰῶνας τῷ αἰῶνι.

Pop. Ἀμήν.

Sacerd. Σιγήτω πάντες. Pop. Καὶ τῷ πνεύματι σου.

Diacon.

Τὰς κεφαλὰς ἡμῶν τῷ Κυρίῳ κλίνωμεν.

Sacerd.

Ὁ Θεὸς ὁ μέγας καὶ θαυμαστὸς ἐπιδεῖ ἐπὶ  
 τὰς δόξας σου, ὅτι σοὶ τὰς ἀνχίνας ἐκλίνω-  
 μεν· ἔκλεινον τὴν χεῖρά σου, καὶ κραταίωσον καὶ  
 πληρὴν εὐλογιῶν, καὶ εὐλόγησον τὸ λαόν σου.

Diacon.

Τὰς κεφαλὰς ἡμῶν τῷ Κυρίῳ κλίνωμεν.

Sacerd.

Ὁ Θεὸς ὁ μέγας καὶ θαυμαστὸς ἐπιδεῖ ἐπὶ  
 τὰς δόξας σου, ὅτι σοὶ τὰς ἀνχίνας ἐκλίνω-  
 μεν· ἔκλεινον τὴν χεῖρά σου τὴν κραταίωσον καὶ  
 πληρὴν εὐλογιῶν, καὶ εὐλόγησον τὸ λαόν σου.

St. Cyril in Catech.  
Myft. V.

The Clementine  
Liturgy.

Part of the Liturgies of St. Mark,  
St. Chrysostom, and St. Basil.

\* \* \* \* \* ἀσθεῶν κοινωνίας, ἔ-  
νωσον ἡμᾶς μὲν τῶν  
καθωσιωμένων σ.ι,  
τήρξον ἡμᾶς ἐν τῇ ἀληθείᾳ τῇ τῷ ἁγίῳ  
πνεύματι ἐπιφειτήσῃ, τὰ ἀνομήματα ἀπο-  
κάλυψον, τὰ λείποινα περσανεπλήρωσον,  
τὰ ἐγνωσμένα κρύπτων· τὰς ἱερεῖς ἀμώμους  
διαφύλαξον ἐν τῇ λαμβάνᾳ σου· τὰς βασι-  
λεῖς διατήρησον ἐν εἰρήνῃ, τὰς ἀρχοντας ἐν  
δικαιοσύνῃ, τὰς αἰετας ἐν εὐκρασίᾳ, τὰς  
καρπύς ἐν εὐφορίᾳ, τὸ κόσμον ἐν παναλ-  
κῇ προνοίᾳ· τὰ ἔθνη τὰ πολεμικὰ παύ-  
νον· τὰ πεπλανημένα ἐπιστρέψον τὸ λαόν  
σου ἁγιάσον· τὰς ἐν παρθενίᾳ διατήρησον  
τὰς ἐν γάμῳ διαφύλαξον ἐν πίστει· τὰς ἐν  
ἀγνείᾳ ἐνδυναμώσον· τὰ νήπια ἄδρυνον· τὰς  
νεοτελεῖς βεβαίωσον· τὰς ἐν κατήχησιν παύ-  
δεύσον, καὶ τὴν μυστικὴν ἀξίαν ἀνάδασον· καὶ  
πάντας ἡμᾶς ἐπισυνάγαγε εἰς τὴν τῷ ἔρα-  
νῶν βασιλείαν, ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ  
ἡμῶν· μεθ' οὗ σοὶ δόξα, τιμὴ καὶ σέβας, καὶ  
τῷ ἁγίῳ πνεύματι, εἰς τὰς αἰῶνας. Ἀμήν.

Diacon.

Τῷ Θεῷ διὰ τοῦ  
Χριστοῦ αὐτοῦ κλίνει,  
καὶ εὐλογεῖ.

Sacerd.

Ὁ Θεὸς ὁ παντο-  
κράτωρ—ὁ Φῶς οἰ-

νάτων μυστηρίων· ὁρθόδομητον ἡμῶν τὸ ὄν,  
τήρξον ἡμᾶς ἐν τῷ Φῶσι σου—, φέρησον  
ἡμῶν τὴν ζωὴν, ἀσφάλισαι ἡμῶν τὰ δια-  
θήματα, —ὅτι σὺ εἶ ὁ ἀδικημάτων ἡμῶν, καὶ  
σοὶ τὸ δόξαν ἀναπέμπομεν, τῷ πατρὶ, καὶ τῷ  
υἱῷ, καὶ τῷ ἁγίῳ πνεύματι, νῦν καὶ ἀεὶ, καὶ εἰς  
τὰς αἰῶνας τῶν αἰώνων. Prop. Ἀμήν.

Lit. Bas. Εὐχαριστῶμέν σοι, Κύριε ὁ  
Θεὸς ἡμῶν, ἐπὶ τῇ μεγαλήτῃ τῇ ἀγίῳ, ἀ-  
χράντῳ, ἀθανάτῳ, καὶ ἐκπερανίων σου μυστη-  
ρίῳ, ὃ ἔδωκας ἡμῖν ἐπ' εὐεργεσίᾳ καὶ ἀνι-  
σμοῦ, καὶ ἰάσει τῶν ψυχῶν καὶ τῶν σωματίων ἡμῶν·  
αὐτὸς διαπολεῖ τὰ ἀπάτων, δὲς ἡμῖν  
τὴν κοινωνίαν τοῦ ἁγίου σώματος καὶ αἵματος  
τοῦ Χριστοῦ σου, εἰς πίστιν ἀκαταίχμητον, εἰς  
ἀγάπην ἀνυπόκριτον, εἰς πλησμονὴν σοφί-  
ας, εἰς ἴαριν ψυχῆς καὶ σώματος, εἰς ἀπορρο-  
πὴν παντὸς ἐναγίας, εἰς περιποίησιν τῆς ἐλο-  
λῶν σου, εἰς ἀπολογίαν εὐπρόσδεκτον τὴν ἐπὶ  
τοῦ φοβεροῦ βήματος τοῦ Χριστοῦ σου—ὅτι σὺ ὁ  
ἁγιασμὸς ἡμῶν, καὶ σοὶ τὴν δόξαν ἀναπέμ-  
πομεν, τῷ πατρὶ, καὶ τῷ υἱῷ, καὶ τῷ ἁγίῳ  
πνεύματι, νῦν καὶ ἀεὶ, καὶ εἰς τὰς αἰῶνας τῶν  
αἰώνων.

Lit. Mar. Sacerd. — Δίωπα—ἐξα-

πέσειλον τὸ ἀόρατον σου δεξιάν, τὴν πλήρη εὐ-  
λογῶν, καὶ πάντας ἡμᾶς ἐλόγησον, οἰκίρη-  
σον, δίνωσον τῇ θειῇ σου δυνάμει, καὶ πε-  
ρίελε ἀφ' ἡμῶν τὴν κακότητίν καὶ ἀμαρτίαν  
σαρκικῆς ἐπιθυμίας ἐρᾶσιαν· καθάρωσον  
τὰς νοητὰς ἡμῶν ὀφθαλμούς τὴν περικαίμενης  
ζοφειᾶς ἀνομίας, συνάψον ἡμᾶς τῷ παμ-

The present Liturgy of St. James.

The ancient Liturgy of the Church  
of Jerusalem.

and magnificent Name is blessed and glorified, Father,  
Son, and Holy Ghost, now and for ever,  
World without end.

Peop. Amen.

*Priest.* Peace be with you all. *Peop.* And with  
thy Spirit.

Deacon.

Let us bow down our Heads to the  
Lord.

Priest.

O God, great and wonderful, look  
upon thy Servants, who bow down their  
Necks unto thee; stretch forth thy  
powerful Hand, full of Blessings, and

Deacon.

Let us bow down our Heads to the  
Lord.

Priest.

O God, great and wonderful, look  
upon thy Servants, who bow down  
their Necks unto thee; stretch forth  
thy powerful Hand, full of Blessings,

*St. Cyril in Catech.*  
Myft. V.

*The Clementine*  
Liturgy.

Part of the Liturgies of *St. Mark*,  
*St. Chryfoftom* and *St. Bafil.*

\* \* \* \* \* us from the Communion of the Un-  
godly, unite us  
with those that are sanctified unto Thee,  
establiſh us in the Truth by the Deſcent  
of thy holy Spirit, reveal to us what  
Things we are ignorant of, ſupply what  
we are deficient in ; and ſtrengthen us  
in what we know. Preſerve the Priests  
unblameable in thy Service: keep the  
Kings in Peace, and the Rulers in Right-  
teouſneſs ; the Air in good Tempera-  
ture, the Fruits of the Earth in Plenty,  
and the whole World by thy all-power-  
ful Providence. Pacify the Nations that  
delight in War ; convert thoſe that are  
in Error ; ſanctify thy People ; preſerve  
thoſe that are in Virginity ; keep thoſe  
that are married in Fidelity ; ſtrengthen  
thoſe who live in Chaſtity ; bring the  
Infants to adult Age ; confirm the new-  
ly initiated ; inſtruct the Catechumens,  
and make them worthy of Initiation,  
and gather us all into thy Kingdom of  
Heaven, in Chriſt Jeſus our Lord, with  
whom, to Thee be Glory, Honour, and  
Adoration, and to the Holy Ghoſt,  
World without end. Amen.

Deacon.

Bow down to  
God through his  
Chriſt, and receive  
the Benediction.

Priest.

O God Al-  
mighty, — who  
dwell'eſt in Light

mortal Myſteries ; direct our way aright,  
ſtrengthen us in thy Fear—, preſerve  
our Life, make our Steps ſecure,—for  
thou art our Sanctification, and to Thee  
we return Glory, Father, Son, and Ho-  
ly Ghoſt, now and ever, World with-  
out end. Peop. Amen.

*Lit. Baſ.* We give Thanks to Thee,  
O Lord our God, for that thou haſt  
made us Partakers of thy holy, unſpotted,  
immortal, and heavenly Myſteries,  
which thou haſt beſtowed upon us, for  
the Benefit, Sanctification, and Healing  
of our Souls and Bodies. Do thou, O  
Lord of all, grant that the Communion  
of the holy Body and Blood of thy Chriſt  
may be to us for Faith that ſhall not be  
aſhamed, for Love without Diſſimula-  
tion, for the Fulneſs of Wiſdom, for the  
Healing of our Souls and Bodies, for the  
averting of whatever is contrary to us,  
for the keeping of thy Commandments,  
for an acceptable Defence at the dread-  
ful Tribunal of thy Chriſt—for thou  
art our Sanctification, and to Thee we  
return Glory, Father, Son, and Holy  
Ghoſt, now and ever, World without  
end.

*Lit. Mar.* Priest.—O Lord,—ſend  
forth thy inviſible right Hand, full of  
Bleſſings, and bleſs us all. Have Mercy  
upon us, ſtrengthen us by thy divine  
Power, and take away from us every  
evil and ſinful Work of fleſhly Luſt.  
Inlighten the Eyes of our Minds againſt  
the Darkneſs of Sin that ſurrounds us:  
And unite us to the moſt bleſſed Aſſem-



## The present Liturgy of St. James.

διαφύλαξον τὴν κληρονομίαν σου, ἵνα αἰεὶ καὶ  
 διὰ παντὸς δοξάζωμεν σε ὁ μόνον ζῶντα καὶ  
 ἀληθινὸν Θεὸν ἡμῶν τῇ ἀγίᾳ καὶ ὁμοούσιῳ τριάδι,  
 πατρί, καὶ υἱῷ, καὶ τῷ ᾧ οἱ πνεύμα, ὡς καὶ αἰεὶ, καὶ οἱ τοῖς  
 αἰῶνας τῶν αἰώνων. Exclamatio, σοὶ γὰρ πρέπει  
 καὶ ὑποφίεται ἡ παρὰ πάντων ἡμῶν δοξολογία, τιμὴ,  
 καὶ προσκυώσεις καὶ εὐχαριστία τῷ Πατρὶ, καὶ  
 τῷ Ὑῳ, καὶ τῷ ἁγίῳ Πνεύματι, νῦν καὶ αἰεὶ.  
 Pop. Ἀμήν.

## Diacon.

Ἐν εὐχῇ Χριστὸν ψάλλομεν. Et rursus dicit,  
 Ἐν εὐχῇ Χριστὸν πορευθῶμεν.

The ancient Liturgy of the Church  
of Jerusalem.

διαφύλαξον τὴν κληρονομίαν σου, ἵνα αἰεὶ  
 καὶ διὰ παντὸς δοξάζωμεν σε ὁ μόνον ζῶντα  
 καὶ ἀληθινὸν Θεὸν σοὶ γὰρ πρέπει ὁ δόξα,  
 τιμὴ, προσκυώσεις καὶ εὐχαριστία τῷ Πατρὶ,  
 καὶ τῷ Ὑῳ, καὶ τῷ ἁγίῳ Πνεύματι, νῦν καὶ αἰεὶ  
 Pop. Ἀμήν.

## Diacon.

Ἐν εὐχῇ πορευέσθαι.

\* So it is in *Lit. Clem. Chrys. and Bas.*

\* See *Lit. Clem. and Mar.* as also *Const. Apost. l. viii.*  
 c. 6. c. 7. c. 8. c. 9. cited in the next Page.

\* \* \* \* \* κῶν ἀπρόσιτον, — εὐ-  
μηνὴς γένειος ἐπά-  
κυσόν με διὰ τὸ ὄνο-  
μά σου, καὶ εὐλόγησον τὰς σοι κεκληρώσας τὰς  
ἐκκλησίαν ἀνχίνας, καὶ δὸς αὐτοῖς τὰ αἰτήματα  
τῶν καρδιῶν αὐτῶν τὰ ἐπὶ συμφέροντι, καὶ  
μηδὲνα αὐτῶν ἀπέβλητον ποιήσης ἐκ τῆ βα-  
σιλείας σου· ἀλλὰ ἀγίασον αὐτὰς, φράξῃ-  
σον, σκέπασον, ἀντιλαβῶ, ῥύσαι τῇ ἀλ-  
λοτριᾷ, παντὸς ἐχθρῶ· τὰς οἰκας αὐτῶν φύ-  
λαξον, τὰς εἰσόδους αὐτῶν καὶ τὰς ἐξόδους φρά-  
ξῃσον· ὅτι σοὶ δόξα, αἰνῶ, μεγαλοπρέπεια,  
σέβας, προσκυώσεις, καὶ τῷ σῷ παιδὶ Ἰησοῦ  
τῷ Χριστῷ σου, τῷ Κυρίῳ ἡμῶν, καὶ Θεῷ,  
καὶ Βασιλεῖ, καὶ τῷ ἁγίῳ Πνεύματι, νῦν καὶ  
ἀεὶ καὶ εἰς τὰς αἰῶνας τῶν αἰώνων. Ἀμὲν.

Diac. \* Ἀπολύετε ἐν εἰρήνῃ·

\* *Const. Apost. in dismissing the Penitents, Ἀπολύετε οἱ ἐν μίανοις, Depart ye Penitents.*

Καί ἐχέτε ταύτας παραδόσεις ἀσπίδας,  
καὶ ἀπεροσκόπους ἑαυτὰς διαφυλάττειν· τὴν  
κοινωνίαν ἑαυτὰς μὴ ἀπορρήξῃτε. μὴ ἀφάρ-  
μολυσμὸν ἁμαρτίας, τῇ ἱερῶν τέτων καὶ πνευματικῶν ἑαυτὰς ἀποστερήσῃτε μυστηρίων. ὁ δὲ  
Θεὸς τὴν εἰρήνῃς ἀλλάσσει ὑμᾶς ὁλοκληρῶς, καὶ ἐκκληροῦν ὑμῶν τὸ σῶμα, καὶ ἡ ψυχὴ, καὶ τὸ πνεῦμα  
ἐν τῇ παρυσία Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τηρηθῇ· ὃ ἡ δόξα, τιμὴ, καὶ κράτος, σοὶ Πατρί,  
[καὶ Υἱῷ] καὶ ἁγίῳ Πνεύματι, νῦν, καὶ ἀεὶ, καὶ εἰς τὰς αἰῶνας τῶν αἰώνων. Ἀμὲν.

μακαρίτω τῷ εὐαρεστήσῃ σοι συλλέγω·  
ἔτι διὰ σὺ καὶ σοὶ σοὶ τῷ Πατρί, καὶ τῷ πα-  
τριᾷ πνεύματι, πᾶς ὕμνος, πρέπεια, τιμὴ,  
κράτος, προσκυώσεις τε καὶ εὐχαριστία, νῦν  
καὶ ἀεὶ, καὶ εἰς τὰς αἰῶνας τῶν αἰώνων.

Diac. Πορεύεσθε ἐν εἰρήνῃ.

Lit. Chrys. & Bas. Ὁ εὐλογῶν τὰς εὐ-  
λογητάς σε Κύριε, καὶ ἀλλάζων τὰς ἐπὶ σοὶ  
πεποιθότας, σῶσον τὴν λαόν σου, καὶ εὐλόγη-  
σον τὴν κληρονομίαν σου· τὸ πλήρωμα τὸ ἐκ-  
κλητίας σου φύλαξον, ἀγίαστον τὰς ἀπαπών-  
τας τὴν ἐμπρέπεια τῶν οἰκῶν σου· σὺ αὐτὰς ἀν-  
τιδόξασον τῇ θείᾳ σου δυνάμει, καὶ μὴ ἐγ-  
καταλίπῃς ἡμᾶς τὰς ἐλπίζοντες ἐπὶ σέ·  
εἰρήνην τῷ κόσμῳ σου δώρησαι, ταῖς ἐκκλη-  
σίαις σου, τοῖς ἱερεῦσι, τοῖς βασιλεῦσιν ἡμῶν,  
τῷ στρατῷ, καὶ παντὶ τῷ λαῷ σου, ὅτι πᾶσα  
δόσις ἀλάθη, καὶ πᾶν δώρημα τέλειον ἄνω-  
θεν ἐστίν, καταβαῖνον ἐκ σοῦ τῷ Πατρί τῶν  
φώτων· καὶ σοὶ τὴν δόξαν, καὶ εὐχαριστίαν, καὶ  
προσκύωσιν ἀναπύμπον, τῷ Πατρί, καὶ  
τῷ Υἱῷ, καὶ τῷ ἁγίῳ Πνεύματι, νῦν καὶ ἀεὶ, καὶ  
εἰς τὰς αἰῶνας τῶν αἰώνων. Por. Ἀμὲν.

\* Diac. Ἐν εἰρήνῃ προϊέλθωμεν.

\* *Const. Apost. l. viii. c. 6. in dismissing the Catechumens, Προϊέλθῃτε οἱ Κατηχούμενοι ἐν εἰρήνῃ· Depart ye Catechumens in peace. Ib. c. 7. in dismissing the Eneergumens, Προϊέλθῃτε οἱ Ἐνεργούμενοι· Depart ye Eneergumens. Ib. c. 8. in dismissing the Competentes, Προϊέλθῃτε οἱ Φωτισόμενοι· Depart ye Candidates for Baptism. Note, In these two Lit. of Chrys. and Bas. this is put before the Blessing, most preposterously, notwithstanding of the trifling Reason given for it in Note Goar. p. 154. And therefore I have placed it as it certainly has been at first, and as it is in the Lit. Ja. Clem. and Mar.*

**The present Liturgy of St. James.**

bleſs thy People. Preſerve thine Inheritance, that we may continually glorify thee, for ever, <sup>the</sup><sub>our</sub> only living and true God; the holy and conſubſtantial Trinity, Father, Son, and Holy Ghoſt, now and ever, World without end. *The Exclamation,* For to thee, O Father, belongs, and is due from us all, <sup>Glory,</sup><sub>Doxology,</sub> Honour, Adoration, and Thankſgiving, and to thy Son, and Holy Spirit, now and ever. Peop. Amen.

Deacon.

Let us ſing in the Peace of Chriſt. *And again,*  
Let us Depart in the Peace of Chriſt.

**The ancient Liturgy of the Church of Jeruſalem.**

and bleſs thy People.' Preſerve thine Inheritance, that we may continually glorify thee, for ever, the only living and true God; for to thee, O Father, belongs ' Glory,' Honour, Adoration and Thankſgiving, and to thy Son, and holy Spirit, now and ever. Peop. Amen.

Deacon.

Depart in Peace.

St. *Cyril* in Catech.  
Myft. V.

The *Clementine*  
Liturgy.

Part of the Liturgies of St. *Mark*,  
St. *Chryfoftom* and St. *Bafil*.

\* \* \* \* \* inaccessible, — be  
favourable and  
hear me for thy  
Name's Sake, and blefs those who have  
bowed down their Necks unto Thee ;  
grant them the Requests of their Hearts  
that are expedient for them, and suffer  
none of them to be rejected from thy  
Kingdom, but sanctify them, keep,  
protect, and assist them, and deliver  
them from the Adversary, and from  
every Enemy ; guard their Houses, and  
defend their coming in and their going  
out. For to Thee belongs Glory,  
Praise, Majesty, Worship, and Ado-  
ration, and to thy Son Jesus, thy  
Christ, our Lord, and God, and King,  
and to the holy Ghost, now and ever,  
World without end. Amen.

Deac. \* Depart in Peace.

Hold fast these Traditions uncor-  
rupted, and keep yourselves without  
Offence. Do not cut off yourselves from

Communion ; neither deprive yourselves of these holy and spiritual Mysteries  
by the Pollution of Sin. And the God of Peace sanctify you intire, and may  
your whole *Man*, Body, Soul, and Spirit be preserved unto the Coming of our  
Lord Jesus Christ. To whom be Glory, Honour, and Power, with the Fa-  
ther, [and the Son] and the holy Ghost, now and ever, World without end.  
Amen.

bly of those who have pleased Thee ; for  
through Thee, and with Thee to the  
Father, and to the most holy Spirit be-  
longs all Praise, Honour, Power, Ado-  
ration, and Thanksgiving, now and  
ever, World without end.

Deac. Depart in Peace.

*Lit. Chryf. and Bas.* O Lord, who  
blestest them that blest Thee, and sanc-  
tifiedst them that trust in Thee ; save  
thy People, and blest thine Inheritance.  
Preserve the whole Body of thy Church ;  
sanctify those who love the Beauty of  
thy House, reward them with Glory  
by thy divine Power, and do not for-  
sake us who hope in Thee. Give  
Peace to thy World, to thy Churches,  
to the Priests, to our Kings, to the  
Army, and to all thy People ; for every  
good Donation, and every perfect Gift  
is from above, descending from Thee,  
the Father of Lights ; and to Thee we  
return Glory, Thanksgiving, and Ado-  
ration, Father, Son, and holy Ghost,  
now and ever, World without end.  
Peop. Amen. Deac. Let us depart  
in Peace.

## The APPENDIX,

Containing the Prayers mentioned in the Preface, p. 2. and 3.

## N U M B. I.

The Petitions of the Προσφώνησις ὑπὲρ τῶν πιστῶν, or Bidding-Prayer for the Faithful, as collected from that Part of the Liturgy of St. *James* which precedes the Anaphora.

**E**N εἰρῴῃ τῷ Κυρίῳ δεηθῶμεν.  
Ἵπὲρ τῆ ἀνωθεν εἰρῴης, καὶ τῆ  
σωτηρίας τῶν ψυχῶν ἡμῶν, τῷ Κυρίῳ δε-  
ηθῶμεν.

Ἵπὲρ τῆ εἰρῴης τῷ σύμπαντι κόσμῳ,  
καὶ ἐνώσεως παστῶν τῶν ἀγίων τῷ Θεῷ ἐκκλησίαις,  
τῷ Κυρίῳ δεηθῶμεν.

\* \*

Ἵπὲρ σωτηρίας καὶ ἀντιλήψεως παντὸς τοῦ  
φιλοχρήστου λαοῦ, τῷ Κυρίῳ δεηθῶμεν.

\* †

Ἵπὲρ ἀφίσεως τῶν ἁμαρτιῶν καὶ συγχωρή-  
σεως τῶν πλημμελημάτων ἡμῶν, καὶ τῷ ῥυ-  
θῆναι ἡμᾶς ἀπὸ πάσης θλίψεως, ὀργῆς,  
κινδύνου καὶ ἀνάγκης καὶ ἐπαναστάσεως ἐχθρῶν,  
τῷ Κυρίῳ δεηθῶμεν.

Ἵπὲρ τῶν καρποφορούντων καὶ καλλιεργούν-  
των ἐν ταῖς ἀγίαις τῷ Θεῷ ἐκκλησίαις, [καὶ]  
μεμνημένων τῶν πενήτων, χηρῶν καὶ ἑρπῶν,  
ξένων καὶ ἐπιδομένων, καὶ τῶν ἐντειλαμένων ἡμῖν  
ὥστε μνημονεύειν αὐτῶν ἐν ταῖς προσευχαῖς,  
τῷ Κυρίῳ δεηθῶμεν.

Ἵπὲρ τῶν ἐν γήρᾳ καὶ ἀδυναμίᾳ ὄντων νο-  
σούντων, καμνόντων, καὶ τῶν ὑπὸ πνευμάτων  
ἀκαθάρτων ἐνοχλημένων, καὶ ὧν τῷ Θεῷ  
ταχείας ἰάσεως καὶ σωτηρίας αὐτῶν, τῷ Κυ-  
ρίῳ δεηθῶμεν.

\* \* Here should come in the Petitions for the Clergy.

**L**ET us pray to the Lord in Peace.  
Let us pray to the Lord for that  
Peace which is from above; and for the  
Salvation of our Souls.

Let us pray to the Lord for the Peace  
of the whole World; and for the U-  
nion of all the holy Churches of God.

\* \*

Let us pray to the Lord for all the  
People who love Christ, that he would  
save them and help them.

\* †

Let us pray to the Lord for the Re-  
mission of our Sins and the Forgiveness  
of our Transgressions; and that we may  
be delivered from all Affliction, Wrath,  
Danger, and Necessity, and from the  
Assaults of our Enemies.

Let us pray to the Lord for those  
who bring forth Fruit and do good  
Works in the holy Churches of God,  
[and] who are mindful of the Poor; for  
the Widows and Orphans, Strangers and  
indigent Persons, and for those who de-  
sire to be remembered in our Prayers.

Let us pray to the Lord for the  
Aged and Infirm; and for the Sick and  
Diseased, and those who are infested with  
unclean Spirits, that God would speedily  
send them Health and Deliverance.

\* † And here for the civil Powers.

Υπὲρ τῶν παρθένων καὶ ἀγνίας, καὶ ἀσκήσεως, καὶ [τῶν] ἐν σπηλαίοις γάμοις διαγόντων [καὶ τῶν ἐν ἔρεσι, καὶ σπηλαίοις, καὶ ταῖς ὁπαῖς τῆς γῆς ἀγωνιζομένων ὁσίων πατέρων καὶ ἀδελφῶν] τῷ Κυρίῳ δεηθῶμεν.

Υπὲρ πλειόντων, ὁδοιπορούντων, ξενιτευόντων χριστιανῶν, καὶ τῶν ἐν αἰχμαλωσίαις, καὶ ἐξορίαις, καὶ ἐν φυλακαῖς, καὶ πικραῖς δουλείαις ὄντων ἀδελφῶν ἡμῶν, εἰρήνευσης ἐπανόδου αὐτῶν, τῷ Κυρίῳ δεηθῶμεν.

Υπὲρ εὐκρασίας αἶρων, ὁμβρίων ἐρήνευκων, δροσίων ἀλάδων, καρπῶν εὐφορίας, καὶ ὑπὲρ τῆς εὐφάνειας τῆς ἐν αὐτῇ, τῷ Κυρίῳ δεηθῶμεν.

Υπὲρ τῶν παρόντων καὶ σπουτευομένων ἡμῶν ἐν ταύτῃ τῇ ἀγίᾳ ὥρᾳ, καὶ ἐν παντὶ καιρῷ πατέρων τε καὶ ἀδελφῶν ἡμῶν, σωθῆς, καμάτων, καὶ περιθυσίας αὐτῶν, τῷ Κυρίῳ δεηθῶμεν.

Υπὲρ πάσης ψυχῆς χριστιανῆς θλιβείνης καὶ καταπονείνης, ἐλείας καὶ βοηθείας θεῆς ἐπιδομένης, καὶ ἐπιστροφῆς τῆς πειλανημένων, ὑψείας τῶν ἀδελφάντων, ἀναρρύσεως τῶν αἰχμαλώτων, [καὶ] ἀναπαύσεως τῶν πρὸς κοιμημένων πατέρων τε καὶ ἀδελφῶν, τῷ Κυρίῳ δεηθῶμεν.

Υπὲρ τῆς εἰσακηθῆναι καὶ εὐπρόσδεκτον γινώσκειν τὴν δέησιν ἡμῶν ἐνώπιον τοῦ θεοῦ, καὶ τῆς καταπεμφθῆναι ἡμῖν πλάσια τὰ ἐλεῖν καὶ τὰς οἰκτιρμούς, τῷ Κυρίῳ δεηθῶμεν.

Let us pray to the Lord for those who are in Virginity and Chastity, for the Ascetics, and for those who live in honourable Marriage [and for our holy Fathers and Brethren who sustain a great Conflict in Mountains, and Dens, and Caves of the Earth.]]

Let us pray to the Lord for all Christians who travel by Sea, or by Land, or are in foreign Countries, and for our Brethren that are in Captivity, or Banishment, in Prisons, or in hard Slavery, that they may return in Peace.

Let us pray to the Lord for temperate Weather, moderate Showers, pleasant Dews, and Plenty of the Fruits of the Earth, and for the whole Circle of the Year.

Let us pray to the Lord for our Fathers and Brethren who are present, and join in Prayer with us in this holy Hour, and at all Times, that their Diligence, Labour, and Alacrity may be accepted of God.

Let us pray to the Lord for every Christian Soul under Affliction or Calamity, and who stand in need of the Mercy and Help of God: For the Conversion of those that are in Error: For Health to the Sick: For Deliverance to the Captives: [and] for Rest to our Fathers and Brethren who are gone before us.

Let us pray to the Lord that our Supplications may be heard, and may be acceptable in the Sight of God; and that he would send down upon us his rich Mercies and Compassions.

## N U M B. II.

The Bidding-Prayer which I have conjectured to be the second of the two Prayers *Ἀφ' ὧν προσηύχεται* mentioned in Can. 19. *Con. Laod.* as we have it in that Part of the Lit. of St. *James* which precedes the Anaphora. See it also as in Lit. *Cbryst.* and *Bas. Goar. Euch.* p. 74. and p. 165.

—Τὴν ἡμέραν παῖσαι, τιλαίαι, ἁγία, εἰρηνικὴ καὶ ἀναμαρτήτων, οἱ πάντες ὡς τὸ Κυρίως διαλῶν αἰτησώμεθα.

Ἄγγελον εἰρηνικῆς, πιστὸν ὁδηγόν, φύλακα τῶν ψυχῶν καὶ τῶν σωματίων ἡμῶν παρὰ τὸ Κυρίως αἰτησώμεθα. Συγχώρησον καὶ ἄφισιν τῶν ἁμαρτιῶν καὶ τῶν πλημμελιῶν ἡμῶν παρὰ τὸ Κυρίως αἰτησώμεθα.

Τὰ καλὰ καὶ συμφέροντα ταῖς ψυχαῖς ἡμῶν, καὶ εἰς τὴν τῷ κόσμῳ, παρὰ τὸ Κυρίως αἰτησώμεθα.

Τὸν ὑπόλοιπον χρόνον τῆς ζωῆς ἡμῶν ἐν εὐρίᾳ καὶ ὑγιείᾳ ἐκτελεῖν, παρὰ τὸ Κυρίως αἰτησώμεθα.

Χριστιανὰ τὰ τέλη τῆς ζωῆς ἡμῶν ἀνάσσειν, ἀνιπαίσχυρτα, καὶ καλὰ ἀπολογία πρὸς ἐπὶ τῷ φοβερῷ καὶ φορικτῷ βήματι τῷ Χριστῷ, αἰτησώμεθα.

—Ἐαυτοὺς καὶ ἀλλήλους—τῷ Θεῷ παρασώμεθα.

The same Bidding-Prayer as it is in *Const. Apost.* l. viii. c. 37.

Αἰτησώμεθα ὡς τὸ Κυρίως τὰ ἐλεῖν αὐτῶν καὶ τὰς οἰκτιρμὰς.

Τὸν ὅρθρον τῆτον, καὶ τὴν ἡμέραν εἰρηνικὴν καὶ ἀναμαρτήτων, καὶ πάντα τὸν χρόνον τὸν παρεπιτεμίας ἡμῶν.

Τὸν Ἄγγελον τὸν ἐπὶ τῇ εἰρηνικῇ, [add, from c. 36. τὰ καλὰ καὶ τὰ συμφέροντα] Χριστιανὰ τὰ τέλη ἴσον καὶ εὐμνητὴν πρὸς Θεόν.

Ἐαυτοὺς καὶ ἀλλήλους τῷ ζῶντι Θεῷ Ἀφ' ἧς τῇ μονογενεῖ αὐτοῦ παρασώμεθα.

—Let us all beg of the Lord that we may pass this whole Day perfect, holy, in Peace and without Sin.

Let us beg of the Lord the Angel of Peace, a faithful Guide, a Guardian of our Souls and Bodies.

Let us beg of the Lord the Pardon and Remission of our Sins and Transgressions.

Let us beg of the Lord what Things are good and profitable to our Souls, and Peace to the World.

Let us beg of the Lord that we may accomplish the remaining Time of our Life in Health and Peace.

Let us beg a Christian End of our Life, without Sorrow or Shame; and a good Apology at the dreadful and terrible Tribunal of Christ.

Let us commend ourselves and one another—to God.

Let us beg of the Lord his Mercies and Compassions.

Let us beg of the Lord that we may pass this Morning and this Day, and all the Time of our sojourning in Peace and without Sin.

Let us beg of the Lord the Angel of Peace; [add, from c. 36. what Things are good and profitable;] a Christian End; and that we may have God propitious and benevolent to us.

Let us commend ourselves, and one another to the living God, through his only begotten Son.

This, as it is the simplest, is therefore the ancientest Form, the former being plainly taken from it, or rather being the very same Form paraphrased, and, I think, without receiving thereby any real Improvement; for the third Petition there answers to the first here, and the fifth there, to the last Part of the second here; and the last Part of the sixth there, to the last Part of the third here.

## NUM B. III.

A Form of the Εὐχή ἤσυχου, or *Silent Prayer*, as in the Liturgy of St. James, which is the same with that in St. Basil's, excepting the Variations marked at the Foot of the Page.

Κύριε ὁ Θεὸς \*, ὁ κτίσας ἡμᾶς, καὶ ἀγα-  
γὼν εἰς τὴν ζωὴν ταύτην, ὁ ὑποδείξας ἡμῖν  
ὁδὸν εἰς σωτηρίαν, ὁ χαρισάμενος ἡμῖν  
ἔσχατον μυστήριον ἀποκάλυψιν, \* καὶ ὁ  
μενόμενος ἡμᾶς εἰς τὴν διακονίαν ταύτην ἐν τῇ  
δουσίᾳ τῇ ἁγίᾳ σου πνεύματι \* ὡς  
ἐκαστος ἐκ ἡμῶν \* ἡμεῖς διακόνες τῆς  
κωνῆς σου διαθήκης, λειψύς τ' ἀχράν-  
των σου μυστηρίων, \* καὶ πρόσδεξαι ἡμᾶς  
προσευγίζουσας τῷ ἁγίῳ σου θυσιαστήριον,  
καὶ τὸ πλῆθος τῶν ἐλπίδων σου ἵνα ἡμεῖς  
ἡγωνιάμεθα τὰ προσφέρειν σοὶ ὡς δῶρα τὰ  
δουσίας ὑπὲρ τῶν ἑαυτῶν καὶ τῶν λαῶν ἁγιο-  
μάτων \* καὶ δὲς ἡμῖν Κύριε, μὴδὲ σαπὸς φόβου καὶ συνι-  
δήσεως καθαρῶς προσκομίσαι σοὶ τὴν σπουδαίαν ταύ-  
την καὶ ἀναιμάκην θυσίαν \* ἣν προσδεξάμενος εἰς  
τὸ ἄγιον καὶ ὑπερβαίνειον καὶ νοεόν σου θυσια-  
στήριον, εἰς ὁσμὴν εὐωδίας \* σπουδαίως αὐτῇ  
κατάπεμψον ἡμῖν τὴν χάριν τῆς ἁγίας  
σου πνεύματος. \* καὶ ὁ Θεὸς ἐπίβλεψεν ἐφ'  
ἡμᾶς \*, καὶ ἐπίδωκε ἐπὶ τῷ ὁλοκλήτῳ λαβρείῳ  
ἡμῶν ταύτῳ, καὶ πρόσδεξαι αὐτὸν, ὡς προσδέξαι  
Ἀβὴλ τὰ δῶρα, Νῶε τὰς θυσίας \* Μωσὴς καὶ Ἀαρὼν  
τὰς ἱερουργίας, Σαμουὴλ τὰς ἐκκλησιαστικὰς, \* Δαβὶδ τὴν μί-  
σθον, Ζαχαρίαν τὸ θυμίαμα ὡς προσδέξαι ἐκ  
τῶν χειρῶν τῶν Ἀποστόλων σου τὴν ἀληθινὴν  
ταύτην λαβρείαν, ἔτω ὡς πρόσδεξαι καὶ ἐκ  
τῶν χειρῶν ἡμῶν τὰ ἀμαρτωλῶν σου τὰ ἁμαρ-  
τήματα δῶρα ταῦτα ἐν τῇ χρηστότητί σου † καὶ  
δὲς γινώσκειν τὴν προσφορὰν ἡμῶν ὑπερόδικον, ἡγιασ-

O Lord \* God, who hast created us,  
and brought us into this Life; who hast  
shewed us the Way of Salvation, hast re-  
vealed to us thy heavenly Mysteries \* and  
placed us in this Ministry by the Power of  
thy \* most \* holy Spirit, be pleased, O Lord,  
that we may be Ministers of thy new Co-  
venant, and Dispensers of thy \* unspotted \*  
Mysteries; \* and \* receive us, who are ap-  
proaching thy holy Altar, according to  
the Multitude of thy Mercies: grant  
that we may be worthy to offer unto thee  
\* Gifts and Sacrifices \* for our own Sins \* and  
for the Sins of the People; \* and grant us, O  
Lord, with all Fear and a pure Conscience, to offer unto  
thee this spiritual and unbloody Sacrifice, \* and do  
thou, receiving it upon thy holy \* and hea-  
venly \* and intellectual Altar, for a sweet  
smelling \* spiritual \* Savour, send down the  
Grace of thy \* most \* holy Spirit upon us,  
even so, O God, \* look upon us \* and look  
upon this our \* reasonable \* Service, and receive  
it, as thou didst receive the Gifts of *Abel*, the Sacri-  
fices of *Noah*, \* the priestly Ministrations of *Moses*  
and *Aaron*, the Peace-offerings of *Samuel*, \* the Re-  
pentance of *David*, the Incense of *Zacharias*, \*  
as thou didst accept this true Worship  
from \* the Hands of \* thy \* Apostles, so of  
thy Goodness † accept these Offerings \*  
lying before thee \* from the Hands of us  
Sinners \* and grant that our Offering may be ac-  
ceptable, being sanctified by the holy Ghost, for the

\* Ἡμῶν, our. \* Σὺ εἶ ὁ, thou art be arbo. \* Πνεύματός σου τὸ ἅγιον, of thy holy Spirit. \* Δὲ Κύριε.  
\* Τῷ, reasonable. \* Ἁγίον, holy. \* Deest. \* Γενόμεθα ἁγίον. \* Τὴν ὁλοκλήτην ταύτην καὶ ἀναιμάκην θυσίαν, this  
reasonable and unbloody Sacrifice. \* Τὰς τῶν ἡμετέρων ἀμαρτημάτων, for our own Sins. \* Deest. \* Deest.  
† Deest. \* Ἁγίον, holy. \* Deest. \* Ὁ Θεός, O God. \* Deest. \* Ἀβραάμ τὰς ὁλοκαυτώσεις, the  
whole Burnt-Offerings of Abraham. \* Deest. \* Deest. \* Ἁγίον σου, thy holy. \* Deest.  
† Deest. \* Πρόσδεξαι, accept. \* Deest. \* † Κύριε, O Lord \* Deest.



μήτις ἐν πνεύματι ἀγίῳ, εἰς ἐξίλασμα τῶν ἡμετέρων πλημμελημάτων καὶ τῶν τῷ λαῷ ἀποσημάτων, καὶ εἰς ἀνάστασιν τῶν ποροικουμένων ψυχῶν." ἵνα ὦ καὶ ἡμεῖς οἱ ταπεινοί, καὶ ἀμαρτωλοὶ, καὶ ἀνάξιτοι δούλοι σου καθ' ἑαυτοὺς, \* ἀδόλας" λειψυργεῖν \* τῷ ἀγίῳ σε θυσιαστηρίῳ \* λάβωμεν" τὸ μισθὸν τῶν πενήτων καὶ φρονίμων οἰκονόμων, β καὶ εὐρεῖν χάριν καὶ ἔλεος," ἐν τῇ ἡμέρᾳ τῇ φοβερᾷ τῆς ἀνταποδόσεώς σε τῷ δικαίῳ καὶ ἀγαθῷ.

γ Deest.

δ Deest.

\* Ἀμέμιως, without blame.

α Εὐρεῖν, we may find.

β Deest.

γ Deest.

Note. The *Laodicean* Canon appoints the Εὐχὴ διὰ σιωπῆς, or *Silent Prayer*, to be before the two Prayers διὰ προσφωνήσεως, without mentioning any other Prayer to be said by the Priest καὶ ἑαυτοῦ, by himself, immediately before the Anaphora, as in the *Apost. Const.* on the other hand the *Ap. Const.* which mention this last Prayer, say nothing of the former; whence in calling this a Form of the Εὐχὴ διὰ σιωπῆς, I have supposed it to be the same Prayer intended by both, though they differ in the Time appointed for using it: But if they were really different, and so both of them used, which is not improbable, then the first must be understood of a Space allowed for the People to put up to God in secret such Petitions as respected each one's particular Circumstances, and more immediate Concerns, (for even such private Prayers were thought more prevalent when put up in the publick Assemblies, than when they were alone in their Closets; see *Dodwell's Furtb. Proff.* §. 13.) and if so, then it does not admit of any Form \*: On this Supposition therefore this above Prayer cannot be called a Form of the Εὐχὴ διὰ σιωπῆς, in the *Laod. Can.* but of the Priest's Prayer καὶ ἑαυτοῦ in the *Apost. Const.*

\* See *Bingham*, B. xv. c. 1. p. 569, 570.

## NUMB. IV.

The Prayer intituled Εὐχὴ τῷ ἐνάργει in that Part of the Liturgy of St. *James* which precedes the Anaphora, and which I suppose to have been taken from the Priest's Prayer for the Competentes.

Εὐαργέτα βασιλεῦ τῶν αἰώνων καὶ τῷ ἡμῶν  
σεως ἀπάσης δημιουργῇ, προσερχόμενος \* [προ-  
σευχόμενος σοι διὰ τοῦ Χριστοῦ τοῦ τοῦ ἐκκλησίας σου] ἐκείνου  
\* τὸ συμφέρον ἐκπλήρωσον ἅλας πάντας  
εἰς ὅ τελεωτέρας, καὶ ἀξίως \* [ἡμῶν] ἀπεργά-  
σαι τῷ χαρίῳ τῷ αἰσιν σου, ὅ ἐπιθυμῶν

O thou beneficent King of Ages, the  
Maker of all Creatures; receive \* [thy  
Church which is approaching to Thee through thy  
Christ], fulfil what is \* profitable to  
every one of them; conduct them all  
to ὅ Perfection; and make \* [us] worthy  
of the Grace of thy Sanctification, ὅ ga-

\* I suppose this to have been τὸ δόξαι σε πάντως τὸ προσερχόμενος τῷ ἀγίῳ σε φιλίᾳ, *these thy Servants who are approaching to thy holy Baptism*; or perhaps τ. δ. σ. τ. τ. προσελθόντας τῷ ἀγίῳ σε ἐκκλησίᾳ, *these thy Servants who come as Presbyter to thy holy Church*, as in *Orat. ad faciend. Catech. in Gear's Euch.* p. 346.

\* In the Bidding-Prayer for the Catechumens, *Const. Apost.* l. viii. c. 6. ἵνα—ὅς αὐτοῖς τὰ αἰτήματα τῶν καρδιῶν αὐτῶν πρὸς τὸ συμφέρον, *that—be will give them those Desires of their Hearts that are profitable to them.*

\* *Clem. Alex. Ped.* l. i. c. 6. Ἀναγεννηθέντες γὰρ ὡς τὸ πάλαι ἀναπαύσασθαι, *being regenerated we immediately received Perfection.* Ib. βαπτίζονται—τελειώμεθα, *being baptized—we are made perfect.* Ib. καλεῖται δὲ πολλὰ ὅς τὸ ἔσθαι τῷ, χάρισμα, καὶ φάνημα, καὶ τίμιον, καὶ λαόν; *this Work is called by many Names, Grace, Illumination, Perfection, and the Lover.*

\* Ἰ. αὐτοῖς, them.

\* Παρασκευάσαι αὐτοὺς γινώσκειν τῆς πνευματικῆς σου δωρεᾶς, *prepare them that they may become worthy of thy spiritual Gift.* *Const. Apost.* l. viii. c. 8. in the Prayer for the Competentes. *Gear. Euch.* p. 346. Ὁδύσκειν εἰς ἀγιασμὸν τῷ Χριστῷ σε, *conduct them to the Sanctification of thy Christ.* *Clem. Alex.* p. 113. Τίμιωται δὲ τῷ λατρεῖ μόνῳ, καὶ τῷ πνεύματι τῷ καθόλου ἀγιαζέται, *he is perfected by the Lover alone, and sanctified by the De-*

\* *Const. Apost.* in the Bidding-Prayer for the Competentes, Ὅπως ὁ Κόσμος—  
σοὺ καθάριζον

αἴαν \* [ἀμὶ] ἐν τῇ ἁγίᾳ σου Ἐκκλησίᾳ,  
 ἣν περιποιήσω τῷ τιμῷ αἵματι τοῦ μω-  
 γανῆς σου υἱοῦ, Κυρίου ἡ καὶ σωτῆρος ἡμῶν  
 Ἰησοῦ Χριστοῦ, μεθ' ᾧ αἰδοῦνται· ὃ καὶ δεδοξ-  
 ασμένῳ σου τῷ πνεύματι καὶ ἀγαθῷ καὶ ζωντικῷ  
 σου πνεύματι, νυνὶ καὶ αἰεὶ καὶ εἰς τὰς  
 αἰῶνας.

συνεκλιθεὶς αὐτὸς μετὰ τῶν συζυμίων ἐν τῇ ἁγίᾳ αὐτοῦ Βασιλείᾳ, *that the Lord would—number them with those that are saved in his holy Church.* And in the Prayer itself after what is set down above follows, καὶ τῶν μετὰ τῶν συζυμίων ἐπιπαινοῦντος, *of being gathered with those that are saved.*

\* 1. Αὐτοῖς, *them.*

## N U M B. V.

The Prayer intitled Εὐχὴ τοῦ ἱλασμοῦ, which we have in the End of the Liturgy of St. James, and has been the Prayer for the Penitents.

Κύριε Ἰησοῦ Χριστέ, υἱὲ τοῦ Θεοῦ τοῦ ζών-  
 τος, \* ἀμὶ καὶ ποιμὴν ὁ εὐρίσκων τὸν ἀμαρτάνην  
 τοῦ κόσμου, ὁ τὸ δάνειον τῆς δυσὲς χρηωφει-  
 λείταις χαρυσάμενος, καὶ τῇ ἀμαρτιῶν τῶν  
 ἀφισιν τῶν ἀμαρτιῶν αὐτῆς δὲς, ὁ τῶν ἰασιν  
 τοῦ παραλυτικοῦ δωρησάμενος σου τῇ ἀφί-  
 σι τῶν ἀμαρτιῶν αὐτῶν· ἄνευ, ἄφευ, συγχώ-  
 ρησον ἡ δὲς τὰ πλημμελήματα. ὁ ἡμῶν τὰ  
 ἐκείσια, τὰ ἀκέραια· τὰ ἐν γνώσει, τὰ ἐν  
 αἰσίοις· τὰ ἐν παραβάσει καὶ παρακοῇ γενό-  
 μενα \* ἃ οἶδαι τὸ πνεῦμά σου τὸ παῖσιον ὅτις τὰς δούλει  
 σου καὶ αἴτι \* τῶν ἡτολμῶν σου ὡς ἄνθρωποι σάρκα  
 φορέντες, καὶ τὸν κόσμον τῆτον οὐκάντες, ἢ ὅτι τῷ  
 διαβόλῳ ἐπλανηθήσαν, ὅτε ἐν λόγῳ, καὶ ἐν ἔργῳ,  
 αἴτι ὑπὸ κατάραι ὑπέκεινται, ἢ τῇ ἰδίᾳ ἀναδύματι,  
 \* παρακαλῶ καὶ δέχομαι τὸν ἀφαιεὶς σου φι-  
 λανθρωπίας τῷ μὲν λόγῳ λυθῆναι, συγχω-  
 ρηθῆναι δὲ αὐτοῖς τῷ ἔργῳ καὶ τῷ ἰδίᾳ ἀναδύματι.

O Lord Jesus Christ, the Son of the living God, \* the Lamb and the Shepherd" who takest away the Sin of the World, who didst graciously remit to the two Debtors what they owed thee, and to the Woman who was a Sinner didst give the Pardon of her Sins, who with the Forgiveness of the Sins of the Paralytick didst grant him also a Cure of his Disease; remit, pardon, and forgive, O God, the Sins which <sup>b</sup> [we] have committed willingly or unwillingly, with Knowledge or through Ignorance, by Transgression and Disobedience, \* which thy most holy Spirit knows thy Servants to have been guilty of;" and wherein so ever, as Men clothed in Flesh, and Inhabitants of this World, or by *the Fraud of the Devil* they have been led astray <sup>d</sup> from thy Com-  
 mands" in Word or Deed, or if they have become obnoxious to any Curse, or to any Imprecation upon themselves, \* I pray and beseech" thee of thy ineffable Love to Man that they may be absolved by thy Word, and re-

\* 1. Ποιμὴν καὶ ἀμὶ, *the Shepherd and the Lamb*, as in *Geor. Euch.*

in *Geor.* παρὰ τῶν δούλων σου τέτων, *those thy Servants*, in the Translation these Words must come in at (\*) instead of *we*, which is therefore put in Hooks.

<sup>d</sup> Deest *Geor.*

<sup>b</sup> Deest *Geor. Euch.*

\* 1. As

<sup>e</sup> I would rather incline to think this should be in the Plural, παρακαλῶμεν καὶ ἀδεύομεν, *we pray and beseech.* See Note following.

κτ' τὴν σὺν αἰσθησίῃ. Ναὶ διαποτα  
 Κύριε εἰσακούσον τῆς δεήσεως ἡ μὲν ὑπὲρ  
 τῶν δέλων σε, καὶ πάτερ οἷς ἀμνησίκαν  
 τὰ ἐπιλασμένα αὐτῶν ἅπαντα ἢ συγχώρησον  
 αὐτοῖς πᾶν πλημῆλημα ἐκούσιον τε καὶ ἀκούσιον ὡς ἀπάλ-  
 λαζον αὐτῆς τῆς αὐωνίης κολάσεως. σὺ γὰρ

leased from the Oath, and Imprecation upon them-  
 selves, according to thy great Goodness.  
 Even so, O Lord, hear ἡ my" Supplica-  
 tion for thy Servants, and as thou dost  
 not delight in the Remembrance of Evil,  
 overlook all their Offence, ἢ forgive all  
 their Sins voluntary and involuntary" and deliver  
 them from eternal Punishment. For-

† This is in the Plural in *Goar*, ἡμῶν, οὐρ.

‡ Deest *Goar*.

# N U M B. VI.

Ἦμῶν. Ἐωθινός, M. S. Alex.

Δόξα ἐν ὑψίστοις Θεῷ,  
 Καὶ ἐπὶ γῆς εἰρλή, ἡ  
 Ἐν ἀνθρώποις εὐδοκία.  
 Ἀινῶμέν σε,  
 Εὐλογῶμέν σε,  
 Προσκυῶμέν σε,  
 Δοξολογῶμέν σε,  
 Εὐχαριστῶμέν σοι,  
 Διὰ τὴν μεγάλῃν σε δόξαν,  
 Κύριε βασιλεῦ  
 Ἐπεράν, ἡ  
 Θεὲ πατὴρ παντοκράτωρ  
 Κύριε υἱὲ μονογενὲς  
 Ἰησοῦ Χριστὲ,  
 Καὶ ἅγιον Πνεῦμα.  
 Κύριε ὁ Θεός,  
 Ὁ ἀμνὸς τοῦ Θεοῦ  
 Ὁ υἱὸς τοῦ Πατρὸς,  
 Ὁ αἶρων τὰς ἀμαρτίας τοῦ κόσμου,  
 Ἐλήσων ἡμᾶς  
 Ὁ αἶρων τὰς ἀμαρτίας τοῦ κόσμου  
 Πρόσδεξαι τὴν δέησιν ἡμῶν  
 Ὁ καθ' ἡμέραν ἐν δεξιᾷ τοῦ πατρὸς,  
 Ἐλήσων ἡμᾶς.  
 Ὅτι σὺ εἶ μόνος ἅγιος.  
 Σὺ εἶ μόνος Κύριος,  
 Ἰησοῦς Χριστός,  
 Εἰς δόξαν Θεοῦ Πατρὸς. Ἀμήν.

Προσευχὴ Ἐωθινή, Const. Apost.

Δόξα ἐν ὑψίστοις Θεῷ,  
 Καὶ ἐπὶ γῆς εἰρλή, ἡ  
 Ἐν ἀνθρώποις εὐδοκία.  
 Ἀινῶμέν σε, ἡμῶν σε,  
 Εὐλογῶμέν σε, ὁ  
 Δοξολογῶμέν σε  
 Προσκυῶμεν σε, διὰ τὴν μεγάλην ἀρχιερέα  
 ἐν τῇ οὐλᾷ τοῦ ἀγίου σου, ἀπρίστου μόνου.  
 \*  
 Διὰ τὴν μεγάλῃν σε δόξαν,  
 Κύριε βασιλεῦ  
 Ἐπεράν, ἡ  
 Θεὲ πάτερ παντοκράτωρ  
 \*  
 \*  
 \*  
 Κύριε ὁ Θεός  
 Ὁ πατὴρ τοῦ Χριστοῦ,  
 Τῷ ἀμώμῳ ἀμνῷ,  
 Ὁς αἶρει τὴν ἀμαρτίαν τοῦ κόσμου,  
 \*  
 \*  
 Πρόσδεξαι τὴν δέησιν ἡμῶν  
 Ὁ καθ' ἡμέραν ἐπὶ τῶν χειρῶν.  
 \*  
 Ὅτι σὺ μόνος ἅγιος,  
 Σὺ μόνος Κύριος  
 Ἰησοῦς, Χριστός τοῦ δὲ πᾶσι γνητῆς φύσεως, τοῦ  
 βασιλέως ἡμῶν  
 Δι' οὗ σοι δόξα, τιμὴ, καὶ σέβας.

ὃς ἐνταλάμενος ἡμῖν λέγει, ὅτι, ὅσα ἐν  
 λύσει ἐπὶ τῇ γῆς, ἔσται λελυμένα ἐν τοῖς  
 οὐρανοῖς· ὅτι σὺ εἶ ὁ Θεὸς ἡμῶν, Θεὸς τῶ  
 ἐλεῖν καὶ σώζειν καὶ ἀφίειναι ἁμαρτίας διωά-  
 μενος, καὶ κρίνεις τοὺς ἁμαρτωλοὺς καὶ τὸν ἀνάρ-  
 χον Πατέρα καὶ τὸν ζῶσαν Πνεῦματι, νῦν καὶ  
 αἰεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.  
 Ἀμήν.

thou art he who hast enjoin'd us, say-  
 ing, whatsoever ye shall loose on Earth  
 shall be loosed in Heaven; thou art our  
 God, a God who hast Power to have  
 mercy, to save, and to forgive Sins; and  
 to Thee, with thy unoriginate Father,  
 and life-giving Spirit, belongs Glory, now  
 and ever, World without end. Amen.

N U M B. VI.

The Morning Hymn, M. S. Alex.

Glory be to God in the Highest,  
 And on Earth Peace,  
 Good-will toward Men.

We praise thee,  
 We bless thee,  
 We worship thee,  
 We glorify thee,  
 We give Thanks to thee,

For thy great Glory,  
 O Lord  
 Heavenly King,  
 God the Father Almighty:  
 O Lord the only begotten Son  
 Jesus Christ,  
 And holy Ghost.  
 O Lord God,  
 Lamb of God,  
 Son of the Father,  
 Who takest away the Sins of the World,  
 Have mercy upon us;

Thou that takest away the Sins of  
 the World,

Receive our Prayer;  
 Thou that sittest at the right Hand  
 of the Father,

Have mercy upon us.  
 For thou only art holy,  
 Thou only art the Lord,  
 Jesus Christ  
 To the Glory of God the Father.

The Morning Prayer. Const. Apost.

Glory be to God in the Highest,  
 And on Earth Peace,  
 Good-will toward Men.

We praise thee, we sing Hymns to thee,  
 We bless thee,  
 We glorify thee,

We worship thee by the great High-Priest;  
 thee the true God, the one unbegotten, who alone  
 art inaccessible,

\*  
 For thy great Glory,  
 O Lord  
 Heavenly King,  
 God the Father Almighty:

\*  
 \*  
 \*  
 O Lord God  
 The Father of Christ  
 The immaculate Lamb  
 Who takest away the Sin of the World,

\*  
 \*  
 Receive our Prayer,  
 Thou that sittest upon the Cherubim:

\*  
 For thou only art holy,  
 Thou only art the Lord  
 Jesus, the Christ of the God of all created  
 Nature, and our King.

By whom to thee be Glory, Honour  
 and Worship.

## N U M B. VII.

I had, for my own Satisfaction, drawn out the Translation of this ancient Liturgy by itself, adding to it such Rubricks as appeared suitable, together with a few marginal Notes for illustrating some Particulars: And having shewn it to some worthy Friends, I was advised by them to insert it in the End of this Appendix, that the *English* Reader may have an easier and clearer View of it. And if he do not labour under great Prejudices, I am convinced he cannot fail to see how much it is preferable to any of our modern Forms.

A N  
O F F I C E

F O R T H E

Sacrifice of the HOLY EUCHARIST,

B E I N G T H E

ANCIENT LITURGY

O F T H E

Church of *Jerusalem.*

T O W H I C H

PROPER RUBRICKS are added for Direction,

A N D

Some few NOTES at the Foot of the Page, &c.

THE  
FEDERAL  
BUREAU OF  
INVESTIGATION  
OF THE  
DEPARTMENT OF JUSTICE  
WASHINGTON, D. C.  
20535

# The ORDER for celebrating the Sacrifice of the HOLY EUCHARIST.

**N**ONE but the \* Faithful are to be present at this Office. And if any of these shall fall into any Crime for which he ought to do Penance, the Priest, having Knowledge thereof, shall prohibit him from approaching the holy Altar, until he have performed the same.

Likewise if the Priest shall perceive any Enmity or Hatred betwixt any of them, he shall not suffer them to be Partakers of the holy Eucharist, until he know them to be reconciled. And if one of the Parties so at Variance be content to forgive, from the Bottom of his Heart, all that the other hath trespassed against him, and to make amends for all that he himself hath offended; and the other will not be persuaded to a Reconciliation; the Priest in that Case ought to admit the Person thus willing to be reconciled, and not him that is obstinate. Provided that the Priest so repelling any, as is specified in this or the next precedent Paragraph, shall be obliged to give an Account of the same to the Bishop, within fourteen Days after at the farthest.

The Altar shall stand at the East end of the Church or Chapel: And at the time of celebrating the holy Eucharist shall have a fair white linen Cloth upon it.

Before the Service begin the † Deacon shall prepare so much Bread, Wine, and Water as he judgeth convenient; laying the Bread in the Paten, or in some decent Thing provided for that purpose; and putting the Wine into the Chalice, or into Flagons provided also for that Use; and the Water into some other proper Vessel: And shall place them upon the

\* Note, The Word Faithful is taken here in the primitive Sense, in opposition not only to Hearers and Unbelievers, but also to Catechumens and Penitents, and to all Hereticks and Schismaticks.

† Note, If there be no Deacon, what is in this Office ordered to be performed by him must be done by the Priest himself.

Prothesis, and cover them with a fair white linen Cloth.

¶ At the Beginning of the Eucharistick Service, the Priest standing at the Altar, and the People with their Faces towards it: [The Deacon shall bring † Water to the Priest, who shall wash his Hands therein, saying,

I will wash my Hands in Innocency,  
and so will I compass thine Altar,  
O Lord.

Then] The Deacon, being turned to the People, shall say with a loud Voice,

Let none of those who ought not to join in this Service stay.

Let none have ought against any one.

Let none come in Hypocrisy.

\* [Salute one another with the holy Kifs.

And let the Clergy salute the Bishop, or officiating Priest; and the Laity one another, the Men the Men, and the Women the Women.

Then the Priest being turned to the People shall say,

The Peace of God be with you all.

Answ. And with thy Spirit.

Then the Deacon shall say,

Let us present our Offerings to the Lord with Reverence and godly Fear.

† This as it is an ancient, so is a very innocent and significant Ceremony: But where it cannot conveniently and decently be done, it may be omitted.

\* Note, This is not to be used but in such Churches or Chapels as are so ordered as that the Men and Women sit separate, as they ought to do. As to the Antiquity of it, there can be no question, since we find it so frequently mentioned in the Scriptures themselves.

Q

Then



Then † [shall the People kneel, and] † “ The  
“ Priest shall begin the Offertory, turning himself to  
“ the People, and saying one or more of these Sen-  
“ tences following, as he thinketh most convenient  
“ in his Discretion ||.

“ In Proceſs of Time it came to paſs,  
“ that *Cain* brought of the Fruit of  
“ the Ground an Offering unto the  
“ Lord; and *Abel* he alſo brought of  
“ the Firſtlings of his Flock, and of  
“ the Fat thereof: And the Lord had  
“ reſpect unto *Abel* and to his Offer-  
“ ing, but unto *Cain* and to his Offer-  
“ ing he had not reſpect. *Gen.* iv. 3, 4, 5.

“ Speak unto the Children of *Iſrael*,  
“ that they bring me an Offering: of  
“ every Man that giveth it willingly  
“ with his Heart, ye ſhall take my  
“ Offering. *Ex.* xxv. 2.

“ They ſhall not appear before the  
“ Lord empty: Every Man ſhall give  
“ as he is able, according to the Bleſſ-  
“ ing of the Lord your God, which  
“ he hath given you. *Deut.* xvi. 16.

“ Give unto the Lord the Glory  
“ due unto his Name: Bring an Of-  
“ fering, and come into his Courts.  
“ *Pſal.* xcvi. 8.

“ If thou bring thy Gift to the Al-  
“ tar, and there remembreſt that thy

† Note, That on all Lord's Days, and during all  
the Time between Eaſter and Pentecoſt, the Faithful  
are not to kneel, but to ſtand at Prayer, in memory  
of our Lord's Reſurrection: See *Tertul. de Coron.* c. 3.  
*Con. Nic.* 1. can. 20. and *Beveridge's* Notes upon it.

‡ Note, Theſe Sentences of the Offertory, which  
are not in *Lit. Ja.* or any other of the ancient Litur-  
gies (and are therefore included within theſe “ ”  
Marks) but are taken chiefly from the Liturgy com-  
poſed for the Uſe of the Church of *Scotland*, and  
printed at *Edinb.* An. 1637. are inſerted here as be-  
ing very proper to ſtir up the People to offer willing-  
ly with a devout Heart.

¶ Note, In *Lit.* 1. *Edw.* VI. the Sentences for  
the Offertory are directed to be ſung by the Clerks.

“ Brother hath ought againſt thee :  
“ Leave there thy Gift before the Al-  
“ tar, and go thy way, firſt be re-  
“ conciled to thy Brother, and then  
“ come and offer thy Gift. *Matt.* v.  
“ 23, 24.

“ ¶ Lay not up for yourſelves  
“ Treasures upon Earth, where Moth  
“ and Ruſt doth corrupt, and where  
“ Thieves do break through and ſteal :  
“ But lay up for yourſelves Treasures  
“ in Heaven, where neither Moth nor  
“ Ruſt doth corrupt, and where Thieves  
“ do not break through nor ſteal.  
“ *Matt.* vi. 19, 20.

“ He who ſoweth ſparingly, ſhall  
“ reap ſparingly: And he who ſoweth  
“ bountifully, ſhall reap bountifully.  
“ Every Man as he purpoſes in his  
“ Heart, ſo let him give, not grudging-  
“ ingly, or of neceſſity: for God loveth  
“ a chearful Giver. *2 Cor.* ix. 6, 7.

“ Jeſus ſat over againſt the Trea-  
“ ſury, and beheld how the People  
“ caſt Money into the Treasury; and  
“ many that were rich caſt in much :  
“ And there came a certain poor Wi-  
“ dow, and ſhe threw in two Mites,  
“ which make a Farthing. And he  
“ called unto him his Diſciples, and  
“ ſaith unto them, Verily I ſay unto  
“ you, that this poor Widow hath caſt  
“ more in than all they who have caſt  
“ into the Treasury. *Mark* xii. 41,  
“ 42, 43.

“ ¶ Who goeth a Warfare at any  
“ time at his own Charges? Who  
“ planteth a Vineyard, and eateth not  
“ of the Fruit thereof? Or who feed-

“ eth

“ eth a Flock, and eateth not of the  
“ Milk of the Flock? 1 *Cor.* ix. 7.

“ If we have sown unto you spiri-  
“ tual Things, is it a great matter if  
“ we shall reap your carnal Things?  
“ 1 *Cor.* ix. 11.

“ Do ye not know, that they who  
“ minister about holy Things, live of  
“ the Things of the Temple? And  
“ they who wait at the Altar, are  
“ Partakers with the Altar? Even so  
“ hath the Lord ordained, that they  
“ who preach the Gospel, should live  
“ of the Gospel, 1 *Cor.* ix. 13, 14.

“ Let him that is taught in the  
“ Word, communicate unto him that  
“ teacheth in all good Things. Be not  
“ deceived, God is not mocked; for  
“ whatsoever a Man soweth, that shall  
“ he also reap. *Gal.* vi. 6, 7.

“ ¶ Charge them that are rich in  
“ this World that they be not high-  
“ minded, nor trust in uncertain  
“ Riches, but in the living God, who  
“ giveth us richly all Things to enjoy:  
“ That they do good, that they be  
“ rich in good Works, ready to distri-  
“ bute, willing to communicate, lay-  
“ ing up in store for themselves a good  
“ Foundation against the time to come,  
“ that they may lay hold on eternal  
“ Life. 1 *Tim.* vi. 17, 18, 19.

“ God is not unrighteous, to forget  
“ your Work and Labour of Love, which  
“ ye have shewed toward his Name,  
“ in that ye have ministered to the  
“ Saints, and do minister. *Heb.* vi. 10.

“ Whilst these Sentences are reading” the Deacon,  
or (if there be no Deacon) any other fit Person ap-  
pointed for that Purpose, shall receive the free-will

Offerings of the People, in a decent Basin provided  
for that purpose. And that no one may neglect to  
come to the holy Eucharist, by reason of having but  
little to give, the Person who collects the Offerings  
shall cover the Basin with a fair white linen Cloth,  
so that neither he himself, nor any other may see or  
know what any particular Person offers. And when  
all have offered, he shall reverently bring the said  
Basin with the Oblations therein, and deliver it to  
the Priest, who shall humbly present and place it up-  
on the Altar, “ saying, Blessed be thou, O  
“ Lord God, for ever and ever. Thine,  
“ O Lord, is the Greatness, and the  
“ Power, and the Glory, and the Ma-  
“ jesty; for all that is in the Heaven  
“ and in the Earth is thine: All things  
“ come of Thee; and of thine own do  
“ we give unto Thee.”

Then shall the Deacon go to the Prothesis, and  
having mixed the Wine and Water, he shall bring  
the Bread and mixed Wine to the Priest, who shall  
reverently place them upon the Altar.

Then the Priest having first prayed secretly for a  
short Space, shall turn to the People, and signing  
himself with the Sign \* of the Cross upon the Fore-  
head, shall say,



† The Grace of our Lord Jesus  
Christ, and the Love of God, and the

\* They must be great Strangers to Antiquity who  
do not know that the Sign of the Cross was used by  
the primitive Christians from the apostolical Age  
downward, not only in the sacred Myteries of Re-  
ligion, but even in the ordinary Occurrences of Life.  
See *Tertul. de Coron.* c. 3. *ad Uxor.* l. 2. c. 5. *de Resur.*  
*Carn.* c. 8. *S. Cyprian. Ep.* 73. *S. Cyril. Catech.* 4. §.  
10. *Catech.* 13. §. 18. *S. Basil. de Sp. Sanct.* c. 27.  
*Chrysost. Hom.* 55. in *Matth. Laſtan. de Mort. Perfec.*  
c. 10. &c. And no serious and judicious Christian,  
who founds his Belief on rational Evidence, can dis-  
regard, far less oppose the venerable Usages univer-  
sally received in the first and purest Ages immedi-  
ately succeeding the Apostles, and which the Catholick  
Church could not then have been so agreed in, had  
they not been undoubtedly derived from apostolical  
Tradition.

† In *Lit. Ja.* it is The Love of the Father, the  
Grace of the Son, and the Communion of the Holy  
Ghost be with you all.

Communion of the Holy Ghost be with you all.

People.

And with thy Spirit.

Priest.

Lift up your Hearts.

Peop. We lift them up unto the Lord.

Pr. Let us give Thanks unto the Lord.

Prop. It is meet and right so to do.

Then the Priest shall turn to the Altar, and say,

It is very meet, right, and our bounden Duty to praise Thee, to bless Thee, to worship Thee, to glorify Thee, to give Thanks unto Thee, the Maker of all Creatures visible and invisible, the Treasure of † all" good Things; the Fountain of Life and Immortality; the God and Governor of the Universe: To whom the Heaven and the Heaven of Heavens sing Praise, with all their Hosts: The Sun and Moon, and the whole Choir of Stars: The Earth and Sea, and all Things that are in them: The Angels, Archangels, Thrones, Dominions, Principalities, Authorities, and tremendous Powers: The many-eyed Cherubim, and the Seraphim with six Wings, who with twain cover their Faces, and with twain their Feet, and with twain they fly, crying one to another with never-ceasing Voices, and uninterrupted Shouts of Praise, and saying,

Here the People shall join with the Priest, and say,

Holy, Holy, Holy, Lord of \* Sabbath, Heaven and Earth are full of thy Glory.

Hosanna in the Highest: Blessed be he that cometh in the Name of the Lord; Hosanna in the Highest.

† In Lit. Ya. eternal. \* i. e. Hosts, or Armies.

Then the Priest shall say,

Holy art thou, O eternal King, and the Giver of all Holiness: Holy is thine only-begotten Son, our Lord Jesus Christ, -by whom thou madest the Worlds: Holy also is thy holy Spirit, who searcheth all Things, even the Depths of Thee, O God. Holy art Thou, who rulest over all, almighty and good God, terrible, yet full of Compassion: But especially indulgent to the Workmanship of thy own Hands; for thou didst make Man, formed out of the Earth, after thy own Image, and graciously gavest him the Enjoyment of Paradise: And when he had lost his Happiness by transgressing thy Commandment, thou of thy Goodness didst not despise nor abandon him; but didst discipline him as a merciful Father, and train him up by the Pedagogy of the Law and the prophets: And last of all thou didst send thine own only-begotten Son, our Lord Jesus Christ, into the World, that by his Coming he might renew thy Image in us: Who descended from Heaven, and was incarnate by the Holy Ghost of the Virgin Mary, conversed with Mankind, and directed his whole Dispensation to our Salvation. And when the Hour was come, that he who had no Sin, was to suffer a voluntary and life-giving Death upon the Cross for us Sinners, in the same Night that he was betrayed, or rather offered up himself for the Life and Salvation of the World, taking \* Bread in-

\* Here the Priest is to take the Paten into his Hands.

ven and presenting it to Thee his God and Father, he gave Thanks, sanctified,

<sup>b</sup> And here and <sup>b</sup> brake it, and gave to break the it to his Disciples, saying Bread.

<sup>c</sup> And here Take, eat, <sup>c</sup> THIS IS MY to lay his BO + DY which is broken Hands upon all and given for you: For the the Bread. Remission of Sins.

In like manner after Supper he took

<sup>d</sup> Here he is the <sup>d</sup> Cup, and having \* to take the mixed it of Wine and Wa- Chalice into ter he gave Thanks, sancti- his Hands. fied, and blessed it, and gave it to his

Disciples, saying, Drink ye all of this,

<sup>e</sup> And here THIS <sup>e</sup> IS MY BLO + OD to lay his of the New Testament, Hands upon e- which is shed and given for very Vessel in you and for many, for the which there is any Wine to be Remission of Sins. Do this consecrated. in Remembrance of me.

Wherefore in Commemoration of his life-giving Passion, salutary Cross, Death, Burial, and Resurrection from the Dead on the third Day, his Ascension in into Heaven, and Sitting at the right Hand of Thee his God and Father, and † looking for" his second glorious and terrible Advent, when he shall come again with Glory to judge the Quick and the Dead, and shall render to every one according to his Works, we Sinners offer to Thee, O Lord, this tremendous and unbloody Sacrifice:

\* The Testimonies of the Mixture of Water and Wine in the Eucharist are so many, and so early, as plainly prove it to be an apostolical Practice and Tradition, and consequently derived from Christ himself. See *Iust. M. Apol.* 1. p. 125, 128, 131. *Iren.* 1. iv. c. 57. 1. v. c. 2. *Clem. Alex. Pæd.* 1. ii. c. 2. *Cyprian.* Ep. 63. *Con. Carth.* 3. can. 24. *Con. Aurel.* 4. can. 4. *Lit. Clem. Mar. Bas.* &c.

† This is added from *Lit. Mar.*

Beseeching Thee, that thou wouldst not deal with us after our Sins, nor reward us after our Iniquities; but according to thy Clemency and ineffable Love to Mankind overlooking and blotting out the Hand-writing that is against us thy Servants, wouldst grant us thy heavenly and eternal good Things; for thy People and thine Inheritance make their Supplications unto Thee: Have Mercy upon us, O Lord God, Almighty Father, have Mercy upon us according to thy great Mercy, and send down thy holy Spirit upon us, and upon these Gifts which are here set before Thee, that by his Descent upon them, he may make this <sup>a</sup> Bread the holy BO + DY of thy Christ, and this <sup>b</sup> Cup the precious BLO + OD of thy Christ; that they may be to all who partake of them, for the Sanctification of Soul and Body, for bringing forth the Fruit of good Works, for Remission of Sins, and for Life everlasting.

We offer to Thee, O Lord, for thy holy Catholick and Apostolick Church throughout the whole World; do thou now also plentifully furnish her with the rich Gifts of thy holy Spirit.

Remember, O Lord, the holy Bishops in the same, [especially thy Servant N. our Bishop] \* endow them with Wisdom, and fill them with the holy Ghost" † that they may" rightly divide the Word of thy Truth.

\* This is added from *Lit. Clem.*

† In *Lit. Ja.* who.

\* Remember,

\* Remember, O Lord, according to the Multitude of thy Mercies and Compassions, me thy unworthy and unprofitable Servant, and all the Presbyters and Deacons who compass thy holy Altar, grant to those an unblameable Presbyterate, and preserve these unspotted in their Ministry, and purchase for them good Degrees.

† Remember, O Lord, all Kings and Princes whom thou hast appointed to reign upon Earth, and especially thy Servant our King, and all in Authority; establish their Kingdoms in Peace, and incline their Hearts to be favourable to thy Church, that in their Tranquillity we may lead a quiet and peaceable Life in all Godliness and Honesty.

Remember, O Lord, this City [or, this Diocese], and every City and Country, with all the Faithful that dwell in them; preserve them in Peace and Safety.

Remember, O Lord, our Christian Brethren that travel by Sea or by Land, or are in foreign Countries; that are in Chains or Imprisonment; that are in Captivity or Banishment ‡ or in hard Slavery.

Remember, O Lord, those that are sick or diseased, [especially—] and such as are infested with unclean Spirits; and make haste to heal and deliver them.

\* This Petition which in *Lit. Ja.* comes in afterwards, is inserted in this Place, that the Prayers for the Clergy may all come together as in *Lit. Clem.*

† The Petition, which is wanting in *Lit. Ja.* is here supplied from the other Liturgies.

‡ In *Lit. Ja.* is added here, in the Mines, under Torture.

Remember, O Lord, every Christian Soul under Affliction, or Calamity, and who stand in need of thy divine Mercy and Help.

Remember also the Conversion of those that are in Error.

\* [Remember, O Lord, the Catechumens, and perfect them in the Faith.]

\* [Remember, O Lord, our Brethren who are in the State of Penance, accept their Repentance, and forgive both them and us whatever Offences we have committed against Thee.]

Remember, O Lord, those who † minister to us for thy holy Name's Sake.

Remember all, O Lord, for good: Have Mercy upon all, O Lord; be reconciled to us all: Settle the Flocks of thy People in Peace: Remove all Scandals: Make Wars to cease: Put a stop to the Violence of Heresies: ‡ Heal the Schisms of the Churches: And grant us thy Peace and Love, O God, our Saviour, and the Hope of all the Ends of the Earth.

Remember, O Lord, to grant us temperate Weather, moderate Showers, pleasant Dews, and Plenty of the Fruits of the Earth; and to bless the whole Circle of the Year with thy Goodness: For the Eyes of all hope in Thee, and thou givest them Food in due Season; thou openest thy Hand and fillest every living Creature with thy gracious Bounty.

\* These two Petitions are added from *Lit. Clem.* and are only to be said when there are any Catechumens, or Penitents.

† In *Lit. Ja.* is added here, Labour and.

‡ This is added from *Lit. Bas.*

Remember, O Lord, all who bring forth Fruit and do good Works in thy holy Churches, and who are mindful of the Poor: The Widows, Orphans, Strangers, and indigent Persons; and all who desire to be remembered in our Prayers.

Vouchsafe also, O Lord, to remember those who have this Day offered these Oblations at thy holy Altar, and for whom, \* or for what Ends" every one has offered, or has in his Thoughts, [and those whose Names we have lately read before Thee.]

† And grant that we may all find Mercy and Favour, with all thy Saints, who from the Beginning of the World have pleased Thee in their several Generations, Patriarchs, Prophets, Apostles, Martyrs, and every just Spirit made perfect in the Faith of thy Christ, [particularly N. whom we this Day commemorate.]

‡ Here the Priest shall pause a while, he and the People secretly recommending those departed whom each thinks proper.

And then the Priest shall go on as follows,

Remember, O Lord, the God of Spirits and of all Flesh, those whom we have remembered, and those also whom we have not remembered from righteous *Abel* even unto this Day: Do thou give them || Rest in the Re-

\* This is added from *Lit. Bas.*

† Here the Petition which is inserted above p. 118. vol. 2. with this \* Mark comes in, in *Lit. Ja.*

‡ Of old the Deacon read the Names contained in the Diptychs; instead of which this Rubrick is inserted.

§ Prayers for the Dead, especially at the holy Altar, is so very early a Practice of the primitive Church, that undoubtedly it must have been derived from apostolical Tradition. See *Tertul. de Coran.* c. 3.

gion of the Living, in the Bosoms of our holy Fathers *Abraham*, *Isaac*, and *Jacob*, whence Sorrow, Grief, and Lamentation are banished away, where the Light of thy Countenance visits, and shines continually; † And vouchsafe to bring them to thy heavenly Kingdom." And dispose the End of our Lives, O Lord, in Peace, that they may be Christian, well pleasing to Thee, and free from Sin; gathering us with thine Elect: Through thy only begotten Son, our Lord, and God, and Saviour Jesus Christ, for he alone appeared without Sin upon the Earth; through whom, and with whom, Thou art blessed and glorified, together with thy Holy Spirit, now and ever, World without end.

And all the People shall say with a loud Voice.

Amen.

Then shall the Priest turn to the People, and say, Peace be with you all.

*de Monog.* c. 10. *de Exhort. Cast.* c. 11. *Cypr. Ep.* 8, 12, 39. *Orig.* l. 9. in *Rom.* xii. *Arnob.* l. 4. p. 152. *Cyrl. Myst. Catech.* 5. §. 6. &c. and all the ancient Liturgies. It is founded on that plain Scripture-Doctrine of an intermediate State betwixt Death and the Resurrection; and that the Righteous are not to receive their Crown of Reward (2 *Tim.* iv. 8.) nor to enter into the Joy of their Lord in the Kingdom of Heaven, till the Resurrection and Judgment (*Matth.* xxv. 19, 20—31—34.) And that though they are to be judged according to their Works, yet there is Mercy to be found of the Lord in that Day, (2 *Tim.* i. 18.) else if God should enter into strict Judgment with his Servants, no Man could be justified in his Sight. This Prayer here is not to be so understood: as if none of those here commemorated were as yet in Rest in the Region of the Living; but as an Acknowledgment that their present Happiness is the free Gift of God, not due to their Nature or their Merit; to congratulate the same; and to wish the Increase of it; and the final Consummation of their Bliss at the last Day.

† These Words, which it is probable have been casually omitted in *Lit. Ja.* are here added from *Lit. Mar.*

*Ans.*

Answ. And with thy Spirit.

Then shall the Deacon say,

Let us again and again pray to the Lord.

Let us pray for the Gifts which are offered to the Lord God; that the Lord our God, receiving them upon his heavenly Altar for a sweet-smelling Savour, would send down upon us the divine Grace, and the Gift of his holy Spirit.

Answ. Lord have Mercy \*.

Deac. Let us pray for the Tranquillity of the whole World: And for the Peace of the holy Churches of God.

Answ. Lord have Mercy.

† Deac. Let us pray for the whole Episcopate, for all the Presbyters and Deacons in Christ, and for the whole Body of the Church; that the Lord would keep and preserve them all.

Answ. Lord have Mercy.

† Deac. Let us pray for Kings and all in Authority; that our Affairs may be in Peace.

Answ. Lord have Mercy.

Deac. Let us pray for those who have this Day offered these Gifts, and for whom, ‡ or for what Ends" every one has offered, or has in his Thoughts, and for all the People that stand about the Altar; for the Remission of our Sins, and the Propitiation of our Souls.

Answ. Lord have Mercy.

Deac. Let us pray for every Soul that is in Affliction or Calamity, and

\* Note, The Deacon is to pause a little after every Response, to allow the People time for short Ejaculations,

† These two Petitions are added from *Lit. Clem.*

‡ This is added from *Lit. Bas.* as above, p. 119.  
1. 2.

stands in need of the Mercy and Help of God: For the Conversion of those that are in Error: For Health to the Sick: For Deliverance to the Captives: And for \* Rest to our Fathers and Brethren who have gone before us.

Answ. Lord have Mercy.

Deac. Let us all earnestly say, Lord have Mercy.

Answ. Lord have Mercy.

Then shall the Priest say,

Vouchsafe us, O Lord, thou Lover of Men, with Freedom, without Condemnation, and with a pure Conscience, to call upon Thee, the holy God who art in the Heavens, as our Father, and say,

Here the People shall join with the Priest.

Our Father who art in Heaven, hallowed be thy Name. Thy Kingdom come. Thy Will be done on Earth, as it is in Heaven. Give us this Day our daily Bread. And forgive us our Trespases, as we forgive them that trespass against us. And lead us not into Temptation: But deliver us from evil. Amen.

Then shall the Priest turn to the People, and say, Peace be with you all.

Answ. And with thy Spirit.

Deacon.

Let us bow down our Heads unto the Lord.

Answ. To Thee, O Lord.

Then the Priest turning to the Altar, shall say,

We thy Servants, O Lord, bow down our Necks to Thee, before thy

\* *Rev.* vi. 9, 10, 11. *Isa.* xxvi. 20. *Clem. Rom.* Ep. 1. c. 50. 4 *Esdr.* iv. 35, 36. *Heb.* iv. *Barnab.* Ep. c. 15. *Iren.* 1. v. c. 30. p. 450. col. 2. and c. 33. p. 454. col. 1. 2 *Thess.* 1. 7.

holy

holy Altar, in Expectation of thy rich Mercies: Send down upon us, O Lord, thine abundant Grace and Benediction; and sanctify our Souls and Bodies, that we may be made worthy to be Communicants and Partakers of thy holy Mysteries, for the Remission of our Sins, and for Life everlasting: For to Thee, our God, belongs Adoration and Glory, and to thy only begotten Son, and Holy Spirit, now and for ever. Amen.

Then the Priest turning to the People, shall say,  
Grace be with you all.

Ans. And with thy Spirit.

Deacon.

Let us attend in the Fear of God.

Priest.

Holy Things for holy Persons.

People.

There is one holy, one Lord Jesus Christ, to the Glory of God the Father, to whom be Glory for ever.

Then shall the Priest receive the Eucharist in both Kinds himself: And then proceed to deliver the same in like manner to other Priests and Deacons, if any be present, in order, into their Hands.

And when he receiveth, or delivereth the Sacrament of the Body, he shall say,

\* The Body of Christ.

And the Person receiving shall say,

Amen.

And when he receiveth, or delivereth the Cup, he shall say,

\* The Blood of Christ.

And the Person receiving shall say,

Amen.

After all the Clergy have communicated, the officiating Priest, or according to his Direction, any, or all of the Priests, or Deacons there present, shall administer the Eucharist in both Kinds to the People, in order, into their Hands, according to the Form above prescribed.

\* See Cyril. Myst. Catech. v. §. 18, 19 comp. with Lit. Clem.

Whilst the Faithful are communicating, *Psalms* cxiv. and cxlv. may be sung.

When all have communicated, what remaineth of the consecrated Elements shall be reverently placed upon the Altar, and covered with a fair linen Cloth.

Then the Deacon, being turned to the People, shall say,

Let us give Thanks to God that he hath vouchsafed to make us Partakers of the Body and Blood of Christ, for Remission of Sins, and for Life everlasting. And let us pray to him that he would keep us unblameable, as he is good and a Lover of Men.

Then the Priest, standing before the Altar, shall say,

O God, who of thy great and inexpressible Love to Man, dost condescend to the Weakness of thy Servants; We give Thanks to Thee, that thou hast vouchsafed to make us Partakers of this heavenly Table: Let not the receiving of thy unspotted Mysteries be to the Condemnation of us Sinners; but keep us, good God, in the Sanctification of thy holy Spirit; that being made holy, we may obtain a Part and Inheritance with all thy Saints, who have pleased Thee from the Beginning of the World; through the Mercies of thy only begotten Son, our Lord, and God, and Saviour Jesus Christ, with whom, and thy holy Spirit, Thou art blessed, now and for ever, World without end. Amen.

Then the Deacon, being turned to the People, shall say,

Let us bow down our Heads to the Lord.

Then the Priest shall say the following Benediction, the People bowing their Heads.

O God, great and wonderful, look upon thy Servants, who bow down  
R their



their Necks unto Thee: Stretch forth thy powerful Hand, full of Blessings, and bless thy People. Preserve thine Inheritance, that we may continually glorify Thee, for ever, the only living and true God: For to Thee, O Father, belongs Glory, Honour, Adoration, and Thanksgiving; and to thy Son; and holy Spirit, now and ever.

And all the People shall answer,

Amen.

Then, after a Pause, the Deacon shall say to the People,

### Depart in Peace.

The holy Eucharist shall be celebrated on every Sunday, and on every other Festival at least for which a proper Epistle and Gospel are appointed: And every Priest shall then either administer or receive the same, except he be hindered by some urgent and reasonable Cause; or cannot get two Persons to communicate with him: For there shall be no Celebration of the Eucharist, except two Persons at least communicate with the Priest.

And to the end that all the Faithful may constantly frequent it, every Priest shall diligently inform the People of the Nature and Importance of this holy Mystery; and inculcate upon them the great Advantage and Necessity of frequent Communion. He shall

also exhort them not to neglect coming often to God's Altar, because they have but little to give at the Offertory; for he shall instruct them, that provided they frequent the Christian Sacrifice, their Offering will be accepted by God, though it be never so little, if it be given according to their Abilities, with a chearful and devout Heart.

The Priest shall always consecrate more than is necessary for the Communicants; and he shall carefully reserve so much of the consecrated Elements as shall serve for the Use of the Sick, or other Persons who for any urgent Cause cannot come to the publick Service.

And if, after that, any of the consecrated Elements remain, the officiating Priest, with other Priests and Deacons, if any be present, and with such other of the Communicants as he shall call unto him, shall reverently receive them. Always observing that some of the consecrated Elements be constantly reserved in the Vestry, or some other convenient Place in the Church, under a safe Lock; in case of any sudden Emergency, wherein they may be wanted. But he shall take Care that they never be too long kept, but renewed from Time to Time.

The Money given at the Offertory, being the free-will Offerings of the People to God, and solemnly devoted to him: the Priest shall take so much out of it as will defray the Charge of the Bread and Wine: And the remainder he shall keep, or part of it, or dispose of it, or part of it, to pious or charitable Uses, according to the Direction of the Bishop.

F I N I S,



